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ACI Course 15: What the Buddha Really Meant
The perfection of Wisdom (Prajna Paramita), level Two
Taught by Geshe Michael Roach

The Asian Classics Institute
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NOTE: 2 typings of class one here

[prayer: short mandala]
[prayer: refuge]

Okay, welcome to the class. Can you hear me up there? Ah, we had a very long trip I think some of us were [unclear] and very strange happenings in very strange countries and wonderful things and towards the end, in Russia, Fran Dyan who didn't get any sleep for three months was ah, who never complains, and she never says anything, never hear you know anything negative, and she said "I think it's time to go home". [Laughter] So it did feel like that and it's really really nice to see everybody again in New York city you know, it was a little harsh to be in a strange place every week or something so welcome back to that. Um..and I wanted to thank all the people who worked hard to find this place, ah..I think Michael Wick and who I don't know here Paul and John Stillwell and a bunch of other people. And we looked at some really wild places but they were too expensive so we ended up here ah and I think it will work out all right. We'll see how it goes. This is the last of the five-year course classes that became a seven-year course. There's a few people here that have actually been through the whole thing there's Margie, Fran Dyan a few other people have been through the whole seven years actually and then in '99 we'll review the whole seven years in one year and that will be like a roller coaster, you know, and then we'll all take a long retreat or something.

And the reason I saved this subject for last was first of all, it's the most difficult. Those of you who were at the logic course may not believe that [laughter]. By the way, difficult in the sense of beautiful. It's about emptiness so ... you know, it's not difficult in the sense of logic. It's just in the sense of changing your way of thinking about things. It's difficult okay. And so it's not ah...that was the first reason, second reason was when my class got to this subject, and we were about to study it, that Abbot came to us and said, "you're all promoted to the next class". Which means you kip a whole year. And we said why? And they said well, you started out with sixty guys and there's only about five left. And in the

class above you there's only a few left too so we decided to... there couldn't be much debating, you know, so this is common after about ten years in the course that due to attrition they... so we were in what's called the junior class which loses a whole year of study. And the subject we lost was this subject so you know, over the years I've tried to get Lamas to teach me it privately and Rinpoche taught it to us in Sera at our request. There was a group of us when he was Abbot and about half way through he got ill and then we were fortunate enough to be at Sera about a month and a half ago and we studied this subject which is very difficult with the ... I would say the greatest scripture teacher in India right now who's Geshe Tupten Rinchen. And he agreed to give us a few lectures on it which turned out to be ... I think twenty five lectures ... it was about five hours a day and it was extraordinary and I think about twenty people from this group are ... that we picked up on the way to India ended up studying it. So, much of what you hear is going to be ... I don't think anyone can give an explanation like that. I don't believe there's another person who's teaching ... who could give an explanation like that and so you're gonna get pretty much fed directly from what he taught us which was extraordinary. People spend their lives trying to figure out this particular subject. Professor Therman spent about ten years on it as his doctoral work and Jeffrey Hopkins has spent the last eight years on it trying to figure out what it's about. And so you're gonna get it served up from Geshe Tupten Rinchen actually and in a very easy way ... in a beautiful way ... in the correct way. That's just beautiful, that's very wonderful. So, we'll start.

When you're in the monastery, you spend ... the first course is twelve years long on the perfection of wisdom and about ten years into the course, they start {si cu}. {si cu} means supplementary subjects. For example they will cover dependant origination, which means the study of the Wheel of Life. And, if you're interested, we'll be doing that on Friday nights. We'll be going through the whole painting of the Wheel of Life starting tomorrow night I think and that takes maybe four months in a monastic schedule. Then you hit a thing called {chang-e}. So you gotta realize you've been memorising since you were seven. At the age of thirteen or fourteen, you were allowed to go to your first debates. And now you're something like ah twenty-five. And you've been studying the same school, which is Madyamika for your whole life. And then they hit you with {Chang-e}. So if you wanna impress people who know what monks study, they say, "what are you studying nowadays"? You say, ah, not much just {Chang-e}. In {Chang-e} they take everything you know about emptiness, everything you studied for ten years, fifteen years and they tell you to throw it out. And they say, now forget all that. Now you're in a different school. It's

basically the study of the mind only school. Okay. And for the next year or two years, you will...we could say ... you put on a mind only hat, meaning you forget your former identity. It's like they give you a new gang name or something and they say okay you're not Madyamika anymore, you're mind only. And you can tell the guys that are studying {Chang-e} cos they wander around the debate ground making crazy statements [laughs] you know, like they're lost in another school for three years. You know, and it's a beautiful thing because they have very special ideas about emptiness and they help you clarify your understanding about emptiness. So, you're gonna enter the world of Mind Only school. You will forget all the Madyamika you ever had here. Okay. And it's like you're starting to study emptiness all over again. And that's how it goes. [Student] [Unclear] Don't ask if this is a better or more correct description of emptiness than the Middle Way. They never tell you that kind of stuff. [Laughter]. We'll get there.

{Chang-e} the word {Chang-e} is made of two parts. Say {Chang dun} {nie dun}. [Repeat]. {Chang dun} ah, arrived this is the first part of {Chang-e} {Chang dun} right and then {Nie dun} is the second part of {Chang-e}. So {change-e} the word {Chang-e} is made from {Chang} and {nge}.

Say {Chang Dun} {Nie dun} [repeat].

{Chang} means ah something you have to interpret. Something you have to ... for example if someone is speaking literally or figuratively. {Chang Dun} means figurative. For example, the Buddha once said you should kill your Father and kill your Mother. Okay. Was he speaking literally or figuratively? Depends on who your Father and Mother are, I guess but no, not really. He was speaking figuratively, right. And {Chang Dun} means that. The basic meaning of {Chang Dun} means figurative. Okay, and what he meant when he said kill your Father and kill your Mother was, when the time comes, if it's necessary, if the home life becomes a distraction, and you can't practice properly, then leave. You know, leave it till you're settled spiritually and then you can go back. Huh?

[Student] [Unclear]

Why did he say kill? He's being ... he's exaggerating for effect. The most famous situation he did that was the Heart Sutra. There's no eye, there's no ear, there's no nose. He's pointing to his nose, right. No nose, no tongue. Okay. Why do people ever exaggerate? My ... the Lama who taught us this course, in Sera Mey, gave the example of ... if you have a student who is constantly dropping things, breaking things and you give them a cup to go wash it for you and then he said {Tibetan....} which means, 'and don't forget, could you please smash that cup in the sink for me'. You know [laughs] [laughter] It's just a way of saying without being boring, you know, "you broke like five before and

please be a little more careful this time, okay, like that. There's a reason behind it. We call it {Gong shi}

Say {Gong shi} [repeat].

{Gong shi} means the what the person has in mind. You know, {Gong shi} means 'why did that person say that'? What is it they really want from you when they say, "oh could you please break my most precious cup please". You know. What do they want out of you? What do they want you to think of? And that's called {Gong shi}. So in the study of {Chang-e}, the {Gong shi} is essential. {Gong shi} means what did they really have in mind when they said something that wasn't true? Or that was exaggerated. Okay, so that's the basic meaning of {Chang dun}. It's figurative.

Then {nie dun} means literal. Okay. And you can describe even {Chang-e} in three different ways okay. And I'll ... I'll tell you the three. The first is in words, okay. Like my words can be literal or figurative. You know when I'm speaking, I can either mean what I say or I can mean something else. Okay. And oftentimes parents will do his to help the children, right. There's this story in Buddhism about ah the Buddha says there's some children playing a game and ah and their ... the house catches on fire. And the Father runs in and says you have to run out and they say "no we don't want to" you know and then he says, "I've got a better game outside", you know. And then they run out. You know what I means so ... this is where the Buddha ... there's no match between what the person said and what reality is okay. That's the first test. So on the level of expression, you can have figurative or literal. Which means, is there a match between two things? What two things?

[Student] [Unclear]

Yeah, what they say and what they mean. Okay, is there a match between what they say and what they mean? In the ... the Buddha taught, you know, there were three great periods in the Buddha's mission on this planet. He went through three great phases in his teaching career. He seemed to be almost different people during each of those three great phases. Those are known as the three turnings of the wheel of the Dharma. Okay. And in the first turning of the wheel of Dharma for example Lord Buddha said "All the things around you that you see exist from their own side. They exist by their own right. They have their own nature". Okay. Then a few years later he got up on Vultures Peak and said, "That's not really the case. Nothing has it's own nature. Nothing exists from it's own side. Nothing exists with any quality of it's own. Nothing at all". And then in the third turning of the wheel, he said something else. Okay, so this is an example of one of those or two of those has to be figurative. Actually, two of them, right. Two of them have to be what he didn't mean what he said, okay. And now it's up to us to figure it out. That's an example of expression. How

about on the level of reality, meaning, does the way an object appears to be and does the way the object really is and do they match or not, okay. This appears to be.....does the way this thing appears to you match what it really is. If it doesn't, we call it figurative. Okay, {Chang dun}. If it does, we call it {nie}. Literal {nie dun}. And that's a test of figurative or literal in reality see, not by expressions we're not talking about something somebody said. Please break this cup. Does he really want me to break the cup? No, he wants you to be careful with the cup, okay. But the same is true of objects. Is this object lying to you or not? Okay, does the reality of this pen match what it seems to you to be or not? And if it did match, we would call it literal. If it didn't match, we would call it figurative. Okay, so {Chang dun} and {nie dun} can extend to reality itself. In the first case we're talking about whether what you say is what you mean. Whether what you say, matches what you mean. Here we're saying, does the way something appears to you match the way it really is or not. Or is something going on to deceive you? Is there an illusion here? Okay, is there a correspondence between the way it looks to you and the way it really is? Or are they completely different? Okay, and that's figurative and literal in the sense of reality itself. Got it?

Okay, third level of {Chang-e}. On the level of understanding. This refers to two states of mind. Some of the older students have had them. We go very briefly. What is called {tsema} say {Tsema} [repeat]. {Tsema} means in Sanskrit it's {pramana}. Most of you know it. And it means a correct or accurate perception. Technically, it means a valid perception. But, we won't get into that. An accurate perception is called a {pramana} or a {Tsema}. So for example, if you are looking at this cylinder and you happen to see it as white and black, you're having a {tsema} you're having a {pramana}. If you have a normal set of fingers, and you look at your hand and count five, you're having a {pramana}. How many {pramana's} do you have during the day? We say sixty five a...what was it....sixty four or sixty five [student] [unclear] [laughs] [laughter] anyway, sixty something per millisecond, okay. You're having {pramanas}. Non {pramanas} or non {Tsemas} are very rare. Okay, meaning, I mean people call it cognitive dissonance thing. It just means is it accurate or not. Is this pen.. are you seeing a pen or not. Yeah, you're seeing a pen. Now if you were really drunk, or on a drug, or if you were very angry or very jealous, or something like that, it might make you actually see something that's not there. That's the opposite of a {Tsema}. Sometimes, motion can do that. Motion can play tricks where you think you see something moving. Think that shore is moving when you're moving or something like that, okay. Those are non {Tsemas}. If you're having a {Tsema} about something, we call it literal on the level of perception or understanding. This is the third level of figurative or literal.

What was the first level? Does what the guy says, match what the guy means? And if it does, we call it literal. What's the second level of literal? Does the reality of that thing, match the way it appears to you? Which is ... which is on the level of reality, right? And then the third one is on the level of perception. Does the way I think it is, match what it is? Is it really a white and black cylinder or am I on an acid trip or something? Okay, those are the three levels of literal and figurative. Yeah?

[Student] [Unclear] Ah, it's called {tsemin} but in the study of {Chang-e}, we use another word.

Say {Yi che} [repeat]. {Yi che} means approximation. It's a state of mind where you're sort of understanding something. Like if I say, "Have you seen emptiness directly"? You can say "No I didn't have a direct {tsema} I didn't have a direct accurate perception about it. Well do you have a {Yi che} about it? Can you sort of, in a fuzzy way, approximate it in your mind? You say " yeah, yeah, you taught that pen thing for so many days, you know, [laughter]. You know, I have a some kind of a fuzzy picture in my mind. That's called a {Yi che}. So, the first is literal. The second one is figurative. All right. In the sense of perception. The first one, what it sees and what the thing is, match perfectly, okay. The way it sees and the way the thing is match perfectly. In the second one the way it sees and the way the thing is are just kind of fuzzy. Fuzzily related. Three different kinds of {Chang-e}.

We're gonna start ... most of the course will be about {Chang-e} in the sense of verbs, words, okay, verbalisations. Did the guy mean it when he said it? When did the guy mean it when he said it and when did he didn't mean it? Who's the guy? Lord Buddha. Okay. What's the thing he said that bothers people?

[Student]. No, first he said, well besides killing your parents, ah, first he said, "everything exists really, truly the way you see it from it's own side by nature, by definition. Then later on in his life, he changes his mind. He says, "Nothing {sup.....chimido} nothing, nothing exists by definition. And he gets more radical. So, what's gonna happen at the end of his life? He's gonna meet certain people like ...

Say {Dun dan yan dap pak} [repeat].

We're gonna call him the Bodhisattva, okay. His whole name is {Dun dan yan dap pak}. I had to get Art to help me with the Sanskrit. It's like paramata saguta or something. Samutgata, okay. Parmata. You want me to call him Parmata Samutgata. Or shall I call him the Bodhisattva. Let's call him the Bodhisattva. This is a Bodhisattva who meets the Buddha later on in his life. The Buddha has spent years teaching that all sorts of things, especially you and everything about

you, the parts of you exist from their own side. They have their own reality, they do have some kinda nature. And then later on, Lord Buddha, you know, gets up on this big mountain called {rag gyr} peak. Vultures Peak. And suddenly, he changes his tune and he says, "Nothing has any nature. Nothing exists by definition. Nothing has any reality from it's own side". So what happens in the third period of his life? He's like, getting old. He's relaxing up in a place called Shravasti and people start to approach him. And this is one of them.

This is the Bodhisattva called Den Dam.....puk. And he says "you know, we'd really appreciate it if when you gave your first round of teachings, you know, your first wheel of the dharma"... meaning he taught for a whole period of years, certain subjects. He taught like seven great subjects and he says " we appreciate all the subjects you taught, we were very interested. You taught about the five heaps, you taught about the four Arya truths, you taught about the eightfold Arya path, you taught all these ... the eighteen parts of a Human being, you talked about the twelve doors of sense, you taught us all thee beautiful ways of looking at the world, and then, as you were finishing, you always told us that they existed from their own side. That they had some nature of their own, that they had some reality of their own. Then you got up on Vultures Peak, you know we don't know what happened, but, then you started telling us, nothing exists by it's own side. Nothing exists by nature. Nothing has any definition of it's own. All the things around you don't exist the way you think they do. Period. Nothing". So what does this Bodhisattva ask the Buddha? [Students] [Unclear].

What are you thinking of, you know? Okay, that's ... that is by the way called the Bodhisattvas' question. In the study of {Chang-e}, this is the whole start of the fight, okay, the whole start of this, you know. People memorize this book, you know. You get a special award in the Monastery if you memorize this. This is two hundred and thirty pages long. And many people memorize it. And, cos it's so important. And here's the first opening salvos, you know. This poor Bodhisattva is getting....he's confused, you know and he comes up to the Buddha and says "First you say one thing, then you say the exact opposite. So could you tell us what you mean, you know? Could you tell us what's going on? And, why did you do that and which one is true if any, or is it something else"? Which by the way is possible, right. Like a could be a mix, like some things do exist by nature, some don't. You know, we don't know what the Buddha's gonna say, right. But, this is later on in his career right. This is like, wrapping up his career and this Bodhisattva is encountering the Buddha and saying, "Hey, you know, we know you're infallible and everything. You never contradict ... you cannot contradict yourself. But it really seems like you did". And those are

the actual thinking, you know. The text goes like that. We know you're infallible so it can't be that you say on Monday that everything is A) and then on Tuesday, you say everything is B). What were you trying to do, you know? Why did you say that? What was the point? Okay. And that's called the Bodhisattva's question.

The question is so famous, that the chapter got named 'The Chapter of the Bodhisattvas Question'. So {Tun da yan da tak}, and then you can put, take this out. And you can call it {Shub-e}. [Unclear]. [Silence] {Shub-e} means ... {Shuba} is honorific for to ask a question. It's like to proffer a question. It's very high language. The Bodhisattva proffers a question to Lord Buddha. {Shub-e liu} {Liu} means this is just a one chapter out of a bunch of chapters in an important book. Okay. So {liu} means chapter. So, if people say "What's the root text for what you're studying, you know, the ultimate source for what you're studying". You're gonna say "Oh, it's the chapter that was requested by the Bodhisattva, Dun dan yan da pak". Paramata samudgata. It's the...we'll call him the Bodhisattva, okay. To make it easy. This is the chapter requested by the Bodhisattva. Why is it called the chapter requested by the Bodhisattva? Cos that's how it starts out. He says "Hey, first you taught, then you taught that. We know you can't contradict yourself. You're a smart guy. What did you mean? What point were you getting at? Why did you do that? Which one is true? Or are neither of them true?" And that's how the whole point starts.

Now, if you're a Mind Only school person, you like this book a lot. Because this is the source for the Mind Only school. Okay. So, you know, it's an excuse to go off and explain the Mind Only system, all right. This is ... there are two great sources of explaining what the Buddha really meant. And, this is one of them. If you belong to the Mind Only school, you like this one. Okay. Who wrote this book? Who wrote the chapter requested by Dun dan yan da pak? I'll give you a clue, it's in the Kangyur. Lord Buddha. [Laughs] Okay. Lord Buddha. It's like the Heart Sutra, or something like that. This is by Lord Buddha. And if you're in the Mind Only school, this is the one ... if somebody says "What did the Buddha really mean? How are we supposed to interpret his seemingly contradictory statements? First he says everything isn't empty. And then he says everything is empty". "Well, how are we supposed to take that"? If you're a Mind Only school person you would say "Oh we gotta go to this Sutra this piece of this Sutra called Dun dan yan da pak"[unclear]. And in fact, they build their whole system from the answer that the Buddha's about to give. The whole Mind Only school system is based on this answer.

I'll talk a little bit about what Mind Only means. There are four great schools of ancient India. And don't confuse them with the four Tibetan traditions. Okay, sometimes people do that. They go out and say, "Michael Roach was criticising the poor Mind Only school, you know". I hope there's not any of those Lamas in New York tonight. These people died centuries ago. Okay. These are four great schools of ancient India, okay. Don't confuse them with {Sakgya, Gelug, Migma, Kagyu}. Okay, of Tibet. First one is highest, is Middle Way. Second is Mind Only. Third is called Sutrist. But these are mainly the logic and perceptual theory schools. And then you have the Abhidharma schools. Or higher knowledge. Traditionally, we would divide it like this. Everybody above the squiggly line is higher way, Mahayana. And everybody below the squiggly line is Hinayana. Traditionally. Okay. People say, ah, "What's your opinion of Hinayana or Theravada? And, do Tibetans respect Theravada?" We spend ten years on Abhidharma. We spent the first ten years on Abhidharma. You know what I mean? Yeah, so they take it very seriously and they study it very well. And they don't disparage it at all. Sutrist schools, Mind Only schools and then Middle Way schools. And what differentiates them the most is how they explain emptiness. The way in which they explain emptiness. The big difference between all four schools is how they explain emptiness. Lord Buddha taught how many of these schools? [Students] Huh? All four. All right. He taught four different schools. Three and a half of them are wrong about emptiness. Okay. Three and a half of them are wrong about emptiness. So, what's wrong with this Buddha? So, why is he doing that? You see. And that becomes another question. What's the use of teaching it those other three and a half ways? And, it's to sharpen your thinking about emptiness. Okay. And in the monastery, if you cannot explain the way that these four schools explain emptiness, then, they know you don't understand emptiness. They'll say "Give me the second schools idea about emptiness." And if people say "I don't know". And they say, "Well, do you think you understand emptiness"? And they say, "Well, that was two thousand years ago and I'm living in nineteen ninety eight. I don't need to know what people who've been dead for two thousand years thought about emptiness when it was wrong". But that's not why the Buddha taught it. The Buddha taught each of these schools because in any human audience twenty five percent of the people will think about emptiness the way the Abhidharma people do, twenty five percent of the people will think about it the way the Sutra people do. Twenty five percent of the people will automatically start to come up with Mind Only ideas and twenty five percent of the people or less will start thinking of it the Middle Way School. So it's very interesting. The Buddha taught four schools because there are four personality types. There are four ways of thinking. And

you are in one of those four. You're already in one of those four. You are already naturally thinking about emptiness in a certain way. Like, just before you walked in here, before you learned Buddhism at all, you were already thinking about emptiness a certain way. And ... and it would be easy to categorise you into one of the four. If you knew emptiness properly, if you knew about emptiness well. So it's very cool that you can actually help any kind of person if you know the four schools. You see what I mean? You can find in any human mind and also in any one human mind four different ways of thinking about emptiness and three and a half of them are wrong. Okay. What's the big deal about knowing emptiness? We're gonna go to a quotation from Lord Buddha which....Je Tsongkapa answers the same question. We're gonna study a book by Je Tsongkapa. And if somebody says, "Okay, so there's four ways of understanding emptiness". Big deal, I mean, one is okay for me. You know, I don't really care which one. Just give me one of them and I'll...you know. Maybe the easier one would be better for me". And then Je Tsongkapa pulls out a quotation. [Silence]

Say {Mi she pe drowa kyam} [repeat]

There's a word that comes before that I didn't write here which is {tong ba}. {tong ba} means emptiness. So the real quotation....it's a whole line...it's a whole big verse. I didn't want to give you the whole verse but {tong ba} means emptiness. {Mis she pe} means because you don't understand it. Or because they don't understand it. {Drowa} means {Drowa} means people. Living beings. {Kyam} means they wander around hopelessly in suffering. {Kyam} means to wander around like dazed, like, you know, a bunch of razor blades or something, you know. It's a very horrible word actually. But, because they don't understand emptiness, people just wander around in life hurting themselves every day, every hour. And, this is like, ah ... I was just sick for four days in bed, it was really cool, didn't have to wash any dishes, and it was very very very painful. And the idea of Buddhism, the whole point of Buddhism is that there's a way to stop it. If you understand how to stop it, you can stop it. You know, you don't have to go through that. Sooner or later, everybody in this room will end up horizontal in some bed, somewhere with children who don't really wanna take care of you or some attendant in a Nursing home would rather that you didn't yell and will probably let you know that. And, that's what you have to look forward to. I mean every person sitting here be in a bad no matter how strong you are or how smart you are, how much money you have or what kind of friends you have or how beautiful your life has been till now. You will end up there. And ... and the question is, do you have to, or not? This text, this quotation is saying the reason you do that is cos you don't understand

emptiness. So, you know, at the very beginning of his book, which you are about to study, Je Tsongkapa says "Look, this is why you get old. This is why you get sick. This is why your body starts to lose its energy and your eyes and your mind and everything else. There's a reason for that. And it's that you don't understand emptiness". See people were accusing him saying "You're just a nit-picker, a philosophical nit-picker. You know. Why are you gonna write this huge book about what five people think about emptiness? Who cares. Let's go meditate or something". You know what I mean. And he quotes ... this is a quotation by Lord Buddha okay, it's from a Sutra requested by Rashtapowa. Okay. And it's in your reading. And Je Tsongkapa says "You don't get it. Buddha himself said ... Lord Buddha himself said it's ... it's because people don't understand emptiness that they have to suffer".

So what we're gonna do ... you know, I've been in classes where they explain the Mind Only school system. I remember being in India being bored to death. I was only like a week old Buddhist and this great western scholar came and covered the board with this weird stuff and I was bored to death. And I said, "what's going on. What's this guy doing this for, you know. What's the point, you know". And, it just seemed like a waste of time or he was just trying to show that he knew forty four Sanskrit verbs or something. And it strikes you like that. But, lor... Je Tsongkapa's saying you have to know emptiness. And it's not my...I'm not saying that. Buddha is saying that. You have to know emptiness well. If you get to understand the Mind Only schools about emptiness, idea about emptiness, then your understanding about emptiness will be really, really sweet. Okay. You're understanding it the Middle way school way, Madyamika, will be ten times clearer. It's a trick. Okay. The whole Mind Only school system, which is not true, okay, or is it, was spoken by Lord Buddha to trick you into thinking more about emptiness. Okay. I mean, he spent years, decades of his life talking about something, which is false. Or is it? Okay. And he's trying to get you to think about emptiness more. Like, Mind Only is a very nice step between where you are now and where you wanna be. You know, it's a very, very interesting hybrid of what you think now and what you should be thinking later. You know, it's like going across a bridge. And it's very, very beautiful for that reason. So you have to study ... we're gonna study emptiness according to Mind Only school. And, Sal's gonna be raising his arm and saying "that's not what you said in the emptiness classes before". And I'm gonna say "What hat do you have on"? In the monastery they say, "Don't forget to keep your mind only hat on". [Laughter] This is like a [unclear] hat, not a dunce's hat, okay. And they say, "don't forget what hat you have on, okay". And when you're in Mind Only school class in the Monastery, you can't talk about other

schools. Orr teacher in the Monastery, Geshe Tubten Rinchen kept saying "Close that Madhyamika door". "Close that middle way door". Sometimes, one student would pipe up. He would say, "No, no we closed that door". [Laughs]

Okay, you're in the Mind Only School. Very beautiful school. Very exclusive school. So, because they don't understand ... it's not true that you can just reach happiness or something like that by meditating all the time. It's important, you have to. You can't perceive emptiness directly without meditating. And it's not true that you can perceive it just doing prayers all the time or, you know, sitting and watching your breath or something like that. It's not true. And it's not a Gelugpa idea and it's not a Tibetan idea. This is a quotation. The full quotation is in your reading and it's by Lord Buddha himself. And it says, you have to understand emptiness. You have to come understand emptiness. Compassion is good and you're gonna need compassion. But if you don't understand emptiness, you will never stop suffering. You must understand emptiness to stop your death and your ageing, and you can. You know, you can stop those processes. But you have to understand emptiness Yeah?

[Student] Yeah, he said that if you don't understand any of the schools teachings on emptiness, then you don't understand emptiness thoroughly. That's, of course. Yeah. I mean, when you get really good, you'll be able to say, "This is how the first school thinks emptiness is, and this is what the second school thinks and this is what the third school thinks, and this is what the lower Madhyamika thinks and this is what the higher Madhyamika thinks. And it's not just for showing off what you know. Because each of those lower three and a half ideas that any normal person will have during their career of trying to understand emptiness. It's very interesting. After you get good at it, you can listen to some guy describe emptiness in a lecture hall and say "Oh yeah, he got to number two. That's not bad". You know, "Oh, he's up to three, that's really good, you know, Mind Only, you know". And also when you hear a bad explanation of emptiness, you'll be able to pin point it. You'll be able to say, "Yeah, in the development of a normal persons thought, this guy is exactly half way to what emptiness is". You can just say, "Yeah, you gotta go two more stages and then you gotta meditate a lot and then you'll see emptiness directly". You know what I mean? So, it's important to know the four schools. It's not just a philosophical game, but the point is to get your own mind up to those four schools so that you reach the last one. Okay. And then, if you don't wanna die in this life, you use the last one to practice Tantra. That's the whole point. Okay, that's the whole point of it. All right.

Last thing, all right. Before the break. The people who went with me to Sera, found out where the last thing came from. The lama there, two hours before finishing, would say, "Last point". [Laughter] [Laughs] Say, {ta tsu} [repeat]. The whole verse says, by the way, I'll read it for good luck, {Domba shiwa.....} means, the Buddha's know that people have to see emptiness or else they will continue to suffer. You know, the Buddha's know that if you could see emptiness directly in this life, you could stop your suffering. And, I am not talking unhappiness. I am talking actual physical ageing and death and things like that. They now that if you saw those things, you could begin the process of stopping even your ageing and even your death. And death is all the screwy things in your life. All the things that are going wrong, you could stop them. Ah, they know that. So, how do they get people to study emptiness? How do they ... do they drag them into a public school ex fifty five, you know, and um....with a lasso and say, "okay, we're gonna study Prasangika. You sit down. You're gonna get Nagarjuna's, you know, top theory. Five hundred pages. It takes seven years, okay". And he says, "No, I don't want to, I got a date tonight". [Laughs] you know what I mean? Nobody would put up with that. So they use {tatso}.....say {Tatso} [repeat] . {Tatso} in here means {tat ke} means skilful means. They trick you into studying emptiness. They trick you into studying....{Tatso} means {tat ke} skilful means, means, doing something highly unusual to get a student to think. Like, teach them lower Madyamika for ten years until they get very comfortable with it. And then call them into the debate ground one day and say, "Forget everything you learned. It's all wrong. Here's the new one". Like wait till ... this is very common with really good Lamas. They'll teach you something, make sure you're comfortable with it, and then suddenly, they'll just freak you out with something else. The minute you're comfortable, finally with something, then they'll say, "No, no forget all that. " Now we're gonna do something else". "We're gonna do something totally different". And thens suddenly you're dragged on to another thing. It's to make you think. And {Tatso} means, out of compassion, the verse says, out of compassion the Buddha's try to trick people into coming to the correct idea of emptiness. They can't handle hundred percent emptiness. So what do you do? Oh, teach them some other system that's close to emptiness. And then teach them another system that's closer to emptiness when they get more ready. And then when they're really ready, hit em on the top with hundred percent emptiness. And then after that, teach them Tantra. You see what I mean? And keep moving them up through the levels. You know what I mean? And that's the idea. So {Tatso} means, the Buddha himself said, " This is the method I use". "First I teach you something that you can relate to". "When you get comfortable with it, then I kick out the chair again and say no, what's real is up here". And

then when you get comfortable with that, I rip that down and start again and then when you get comfortable with that you move on". And you force them up the ladder. Like that. That's the idea of {Tatso}. {Tatso} means that. The second part here is {Rigpa gyar}. Say {Rigpa gyar} [Repeat] {Rigpa} means good reasons, good reasons. {Gyar} here means a hundreth, but it's a stand in for {Ta yepa}. Say {Ta yepa} [Repeat] {Ta Yepa} means countless. Like we say zillion sometimes or billion. In Tibetan they say hundreth. Or nine. Or [Laughter] I don't know why. No, there's just these words in different languages. When they say {sem.....} or something, it means, nine people means all humanity in Tibetan. Or sometimes they'll say {ga.....} you know, hundred deities in Tushida. There's billions there. But there just...it's a number for a lot. A zillion, call it a zillion, okay. But any way, it's stated in this quotation by Lord Buddha himself that he will use two methods to induce people to understand emptiness. One, he will trick you with all different kinds of school systems. Okay, he'll go through ten years of explaining something a certain way and then in year number eleven say "By the way, none of that's true, but now you're ready to hear the better one". And that's very typical for Buddhas. That's called {Tats} right. But the second one, {Rigpa gya} means he will present you with hundreds and hundreds of different logical ways of understanding emptiness. And here, Je Tsongkapais referring to the idea that, you know, you could go home and eat a special kind of twinkie and hope to see something about emptiness or something. He says no, you have to think. Someone has to explain it to you over, and over, and over again, in hundreds, and hundreds, and hundreds of different ways. Different angles. Different reasons. Different proofs. Different descriptions. Different ways of getting at the same goal. Getting you to see emptiness directly. How long does it take to see emptiness directly? It's like twenty minutes, okay. Twenty minutes. How long does it take to get to those twenty minutes? [Students] Something like seventy six million aeons. Seriously, it's a long time. And during that time, you have to think. And someone has to give you good explanations of emptiness. And you have to understand them. And then they have to say junk that now, go to the next one. And you keep building up your understanding of emptiness, okay. And that's....Je Tson Khapa's gonna say "Look, Lord Buddha did that. He predicted he would do that. He told us he would do that. He said he would fake us out with different systems. And then he said, by the way when I show you a thousand different way to think about emptiness and only then can you stop your own suffering. Only then can you see emptiness by yourself. So the idea here is to learn some new ideas of how to think about emptiness. You haven't heard these ideas much yet. They're gonna be some fresh ideas of how to think about emptiness.

The Syllabus goes like this, okay. We go through the Mind Only School's system for about seven or eight classes. In the ninth class, we'll tell you to junk it and we'll go up to lower Madhyamika. And then in the tenth class, we'll junk that one and we'll go up to upper Madhyamika. We'll see if there's any other classes after that. But, that's the general structure of the syllabus. We'll go through. Tonight is what's called the Bodhisattva's question. Tonight you know roughly the contents of his question. First you taught that, then you taught that, where are you. We know you're not crazy cos you're Lord Buddha. What did you have in mind? What were you trying to do? That's his initial question. And then, Je Tsongkapa, in his text ends up teaching you Mind Only and Middle Way at the same time. He uses Mind Only as a trick to get you to study Middle Way. Okay.

I'd like to take a break there. And we'll start again in about five or ten minutes.

Ah, just so you know, this is Geshe Tubten Rinchen teaching {Chang-e}. He's a real slavemaster and [laughter] no, he's really tough. And he would sometimes, the last class he pushed on to four hours of extremely difficult material and I forgot to mention ... we made a video of the whole thing. It's about, I don't know, sixty, seventy hours with translation. With simultaneous translation. And we'll never reach the detail that he reached. If you really wanna know it well, on your syllabus, there's the numbers of the classes that he gave that relate to each lecture on giving. So if you're a fanatic, and you're not confused enough, you can get either the audio or the video. I don't think the video is available yet cos we had to change some of it from Indian system, you know. But the audio, is generally, pretty clean and I guess we'll try to keep a copy in the store maybe. But I think Ora will be in charge of that. It's a very, very beautiful class. Every five minutes or so, he would stop and we would translate and it's extremely detailed and extraordinary presentation. I don't think anyone has ever been ... in English, I don't think those things have ever been said in public. So it'd be really nice, if you're a fanatic, one of these courses would be about twelve or thirteen hours of his lectures, so you're welcome to try that too. We also have notes of those ... hundreds of pages of notes taken by students. I think Winston has finished a fine set of notes and Robert Chilton did a fine set of notes but hasn't typed them yet. Cos, I have them. You can talk to Winston maybe if you'd like to see those notes. They're pretty extraordinary too.

[Cut]

Somebody then comes up to Je Tsongkapa and says, " Well, how do you know when the Buddha was saying what he meant and how do you know when he

wasn't saying what he meant? What do you use to judge?" And Je Tsongkapa says "Well, let me ask you a question. Do you think we judge it from what he said?" Like when the Buddha finally sat down and said, "Here's what I really meant". Do we use that to figure out what he really meant or not. What do you guess? No, okay. [Laughs] Why? Because he might be doing it again, alright, you gotta get used to that. You don't use the Buddha's speech to figure out if the Buddha was being literal or not. Even when the Buddha says "This time, I promise, I'm giving you the whole thing". [Laughter] You can't do that. Because each time he taught emptiness to each group of students, he said, "Now here's the way, this is really how it is". And then he taught emptiness to them because if he said "Okay, I'm gonna teach you emptiness for like three weeks and it's all wrong, okay," ... you can't do that. So you can't use ... the first thing Je Tsongkapa establishes is you can't use the Buddha saying "Okay this time I'm being literal", to decide whether or not he's being literal. Can't do that. That's the first rule of {Chang-e}. Even when he says he's being literal, you can't be sure. So what do you use? What do you use to decide ... if he's being {tap sun} which means what? If the Buddha is being skilful means, which means you know, maybe half of what he's telling you about emptiness is not true at all but he's just trying to move you up one more step in your level of understanding. If he's doing that, how do you know? How can you catch him doing it? How do you know when the teacher is doing that or not? How can you figure out that he doesn't mean what he said on that particular day about emptiness? He was just trying to simplify it for us, or something like that. How do you know? What do you use to judge? And this becomes a big fight throughout Buddhism. Even on the question ... obviously the Mind Only school and the Middle Way school, they're not going to agree on what emptiness means. But they can't even agree and they will not agree and you'll see that they don't agree on when did the Buddha mean what he said. And how do you know when he meant what he said? So in {Chang-e}, you're not only gonna study what two different people think Lord Buddha meant when he taught different kinds of emptiness. You're also gonna get two different stories on how to tell when the Buddha's telling it literally. Each school's gonna have their own idea of what literal means. And each school's gonna have their own idea of what figurative means. And very important. Very Important. So their not even gonna agree on what it means when the Buddha was being figurative or literal. Much less agree on what he said. So then we're gonna learn two different things here.

Is this a valid..... is this a valid exercise? Or isn't it sort of insulting to Lord Buddha to say we don't trust anything you say. We have to develop methods of figuring out what you really mean cos you just seem to wander all over the

place. We've developed a method called {Chang-e}. The art of interpretation. To figure out what you really mean. Is this some kind of insult to Lord Buddha? Let's say His Holiness gave some lectures in New York and at the end Professor Therman got up and said " We appreciate your lecture, but in the first two lectures you said one thing and in the second two lectures you said something else and could you enlighten us. What do you mean? What do you really mean? We know you're not gonna contradict yourself but would you mind explaining what you really mean. Could you just tell us which one is right? If any? "

[Cut]

Typing Two of Class 1

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ACI Course XV: What The Buddha Really Meant

Class One: Testing the Buddha's Word

November 5, 1998

transcribed by: Martina Novakova

[cut] we had a very long trip, i think some of us were on the road for four month or something like that, very strange happenings in very strange countries, wonderful things and the, towards the end in Russia [unclear], who didn't get to sleep for three month, who was, who never complains, she never saiz anything, never anything, you know that, and she said "I think it's time to go home" [laughter], so it did feel like that you know and it's really [unclear] you knou it was a little hard to [unclear] welcome back to that and i wanted to thanks all the people who wokred hard to find this place, i think Michael Wick, Anne Lindsey and John Stilwell and a bunch of other people and we looked in some really well places, but they were too expensive [laughs] so we ended up here and i think it will work out well, we see how it goes. This is the last of the five year course classes that we [unclear] a course. There is a few people here actually who went thru the whole thing [unclear] have've been thru the whole study [unclear] and than in ninety nine we review the whole seven years in one year and that will be like rolocoster you know, and than we all take a long retreat. And the reason i saved this subject for last was first of all it's the most difficult, those of you who were in the logic course may not believe that [laughter], by the way difficult in a sence of beautiful, it's about emptiness so, you know, it's not difficult in sence of logic, okay, it's just in a sence of changing your way of thinkink about things, it's difficult, okay, and it's not... that was the first reason. Second reason was when my class [unclear] the subject and we were about to study it abbot came to us and said "You are all promoted to the next class" which means you skipp the whole year and we said "why" and he said "well, you started out of sixty five and it's only about five left and in the class above you there is only a few left too, so we decided to, [unclear]" so, this is common after about ten years in a course at [unclear], so we were in a what's called "junior class" which looses a whole year of study and the subject we lost was this subject, so over the years i've tried to get Lamas to teach me it privately and rinpoche taught it to us in Sera at our request, that was a group of us [unclear], and about half [unclear] he got ill and than, we were fortunete enough to be at Sera about a month and half ago and we studied this subject, which is very difficult, with the, i

would say the greatest scripture teacher in India right now, with geshe Thupten Rinchen, and he agreed to give us a few lectures on it, which turned out to be, i think [student: twenty five] twenty five lectures, it was about five hours a day, and it was extraordinary, and i think about twenty people from this group or that we picked up on the way to get there, ended up studying it. So, [unclear] is going to be... i don't think anyone can get explanation like that, i don't believe there is another person, around who is teaching this, who can get an explanation like that, and so you are going to get pretty much by directly from what he taught us which was extraordinary. People spend their lives, trying to figure out this particular subject. Profesor Thurman spend about ten years on it [unclear] and Jeffrey Hopkins has spend last eight years on it, trying to figure out what is it about, and so you gonna get it [unclear] geshe Thupten Rinchen actualy and in a very easy way and a beautiful way and a correct way and that's just beautiful, that's very wonderful, so, we'll start. When you are in a monastery you spend, the first course is twelve years long on a perfection of wisdom and about ten years in to the course spend they start the {sukul}, {sukul} means a "supplimentary subjects". For example they will cover dependent origination, which means the study of wheel of life, and if you are intrested we will be doing that on friday nights, we'll be going thru the whole painting of the wheel of life, starting tomorrow, i think... and that takes maybe four months in a monastic schedule, than you hear a thing called {drang nge} okay. So, you got to realize you've been memorizing since you were seven until age of thirteen or fourteen you were allowed to [unclear], and now you are something like twenty five, and you have been studying the same school, which is Madhyamika for your whole life, and than they hit you with {drang nge}. [cut] they say "what do you study [unclear], not much just {drang nge}" and [laughs]. In {drang nge} they take everything you know about emptiness, everything you studied for ten years, fifteen years [unclear] throu it out and they say "now forger all of that" and now you are in a diffrent school, okay, and it's basicaly the study of the mind only school. And for the next year or two years you will, we say you put on a mind only head, meaning, you forget your formal identity, it's like they give you a new [unclear] name or something and they say, "okay, you are not Madhyamika anymore, you are mind only". You can tell the guys who are studying {drang nge}, they wonder around the debate ground, making crazy statements and you know, like [unclear] for three years, you know, and it's a beautiful thing, because they have very special ideas about emptiness and they help you clarify their understanding emptiness. So, we're gonna enter the world of mind only school, you will forget all the Madhyamika you ever had here, okay, and it's like to starting to study emptiness all over again and that's how it is. Yeh [student, John Stilwell: Before we [unclear] into that is it accurate to say that this is the better

or more correct or better description of emptiness or Madhyamika's [unclear]?] Don't ask me if this is the better or more correct description of emptiness than the Middle way. They never tell you that kind of stuff [laughter]. We'll get to that.

The word {drang nge} is made of two parts [silence] Say {drang dun} [repeat], {nge dun} [repeat], {drang dun} [repeat], {nge dun} [repeat]. {drang dun} [unclear] is a first part of {drang nge}, {drang dun} right, and {nge dun} is the second part of {drang nge}. So {drang nge}, the word {drang nge} is made of {drang} and {nge}. [silence], [cut] {drang dun} [repeat], {drang dun} [repeat]. Okay. {drang} means, ah, "something you have to interpret, something you have to..." for example if someone is speaking literary or figuratively, {drang dun} means "figuratively". For example the Buddha once said that you could, you should kill your father and kill your mother, okay. Was he speaking literary or figuratively? Okay, depends on who your father and mother are, yes but, not really. Ah, he was speaking figuratively, ah, and, and {drang dun} means that, basic meaning of {drang dun} means "figuratively". And, and what he meant when he said "kill your father, kill your mother" was, when the time comes, if it's necessarily, if the home life becomes a distraction and you can't practice properly, than leave it, you know, leave it, and leave it until you settle spiritually and you can go back. [student, Nina Vicari: Why did he say kill, why he didn't say leave?] Why did he say kill, he is being, he is exaggerating for effect. Most famous situation [unclear] Heart Sutra, "there is no eye, there is no ear, there is no nose", he is pointing to his nose right, "no nose, no tongue", okay. Why did people ever exaggerate? My... the Lama who taught us this course in Sera Mey [unclear] if you have a student who is constantly dropping things and breaking things and you give them a cup to go wash it for you and then he said "{katape jogwa}" which means "and don't forget, would you please smash that cup in sink for me" you know [laughter], this is a way of saying it without being boring, you know, you broke that kind before, please be little more careful, like that, there is a reason behind it, we call it {gongshi}, say {gongshi} [repeat], {gongshi} [repeat]. {Gongshi} means that "what person has in mind" you know, {gongshi} means "why did that person say that" you know, what is it they really want from you, when they say "oh, could you please break my most precious cup", you know, what do they want out of you, what do they want you to think of, and that's called {gongshi}. So, in the study of {drang nge}, {gongshi} is [unclear], {gongshi} means "what did they really have in mind" when they said something that wasn't true or that was exaggerated, okay. So, that's the basic meaning of {drang dun}, it's "figurative". [Cut] "literary". And you can describe it even {drang nge} in three different ways, okay, I'll tell you the three. The first is in words, okay, like my words can be literary or figurative, you know,

when i am speaking i can either mean what i say or i can mean something else, okay. And often times parents will do this to help their children, right.

There is a story in Buddhism about...the Buddha saiz...there is some children playing a game and...and their house catches on fire and the father rans in saiz "You have to run out" and they say "No we don't want to" and than he saiz "I got a better game outside, you know" and, and than they run out [unclear] so, this is where the Buddha....there is no match between what the person said and what the reality is, okay, and that's the first test.

So, on the, on the level of expression you can have figurative or literal...which means "is there a match between, between two things", what two things?

[Student:[unclear]] Yeh, what they say and what they mean, okay, is there a match between what they say and what they mean. In the...the Buddha, you know, taught the...there were three great periods in the Buddha's omnition on this planet. He went thru three great phases in his teaching career, he seems to be all this diffrent people during each of those three great phases. Those are known as three turnings of the wheel of the Dharma, okay. And in the first turning of the wheel of the Dharma, for example, Lord Buddha said "All the things around you which you see exist from their own side, they exist by their own right, they have their own nature", okay. And a few years later he got up on Vultures peek and said, "That's not really the case, nothing has it's own nature", okay, "Nothing exist from it's own side, nothing exist with any quality of it's own, nothing at all". And than in the third turning of the wheel he said something [unclear], so this is an example of... one of those or two of those has to be figurarive, actually two of them, right, two of them have to be what he didn't mean what he said and now is up to us to figure it out. That's an example of expression. How about [cut] does the way an object appears to be and does the way the object really is, do they match or not, okay. This appears to be,...does the way this thing appears to you match what it really is. If it doesn't we call it figurative, okay, {drang}, {drang dun}, if it does we call it {nge}, fig...literal {nge}, okay. And that's a test of figurative or literal in reality, you see, not by expression, we are not talking something that somebody said, you know, "please break this cup", "does he really want me to break the cup?", you know. No, he wants you to be careful with the cup, okay. But the same is true with objects. Is this object lying to you or not? Does the reality of this pen match what it seems to you to be or not? And if it did match we would call it literar and if it didn't match we would call it figurative, okay. So, {drang dun nge dun} can extend to reality itself. In first case we're talking about wheather what you say is what you mean, wheather what you say matches what you mean. Here we're saying, does the way of things appears to you, does the way it appears to you match the way it really is or not, or is something going on to decieve you, is

there an illusion here, okay. Is there a correspondance between the way it looks to you and the way it really is or is it completely different. And that's figurative and literal in a sense of reality itself, got it? Third level of, of {drang nge} [cut] This refers to two states of mind, okay. Some of the older students have had it, we go very briefly. [cut] say {tsema} [repeat], {tsema} [repeat]. {Tsema} means, in Sanskrit is {pramana}, most of you know it and it means "correct or accurate perception". Technically it means "a valid perception", but we won't get into that. "An accurate perception", it's called the {pramana} or {tsema}, okay. So for example, if you are looking at this cylinder and happen to see this white and black, you have a {tsema}, you have a {pramana}, okay. If you have a normal set of fingers and you look at your hand and count five you have a {pramana}, okay. How many {pramanas} you have during the day? We say 65 or was it 64? [laughs], anyway, sixty something for milisecond, okay, you are having {pramanas}, okay. Non {pramanas} are [unclear], okay, i mean people call it [unclear] it just means is it accurate or not, you know, is this, is this... are you seeing it [unclear]. Now, if you are really drunk or on a drug or if you are very angry or very jealous or something like that, it might actually make you see something that's not there, that's the opposite of a {tsema}, okay. Sometimes emotions can do that, emotions can play tricks, where you think you see something moving, you think that [unclear] is moving when you are moving or something like that, those are non {tsemas}. If you're having a {tsema} about something we call it literal, on the level of perception or understanding. This is the third level of figurative or literal, right. What was the first level? Does what the guy says match what the guy means, [unclear]. What's the second level of literal? Is, does the reality of that thing match the way it appears to be, which is on level of reality, right. And the third one is on the level of perception, you know. Does the way i think it is match what it is, is it really white and black cylinder or am i on a acid trip or something, okay, okay, those are the three levels of literal and figurative. [Student: [unclear]] It's called [tsengni] but in a study of {drang nge} we use another word. [cut] {yi chu} [repeat], {yi chu} [repeat]. {Yi chu} means approximation, it's a state of mind where you are sort of understanding something, okay. Like if i say, "Have you seen emptiness directly?", you say, "No, i didn't have a direct {tsema}, i didn't have a direct accurate perception of...", "Do you have a {yi chu} about it, can you sort of, you know, fussy way approximate [unclear] mind", "Yeh, yeh, you taught that pen thing for so many days, you know, [laughter] you know i have a some kind of fussy picture in my mind, that's called the {yi chu}, okay. So, the first is literal and the second one is figurative, all right, in a sense of perception, okay. The first one what it sees and what the thing is match perfectly, okay, the way it sees and the way it is match perfectly. In a second one

the way it sees and the way the thing is just kind fussy, fusilly related, all right, three different kinds of {drang nge}. We're gonna start...the most of the course will be the {drang nge} in sense of verbs, words, okay, verbalizations. Did the guy mean it what he said, when did the guy mean it what he said and when he didn't mean it. Who is the guy? Lord Buddha, okay. What's the big [unclear] that bothers people? [Student: [unclear]]. No, first he said, well besides killing your parents, first he said, "Everything exist really, trully, the way it is, from it's own side, by nature, by definition", than later on in his life he changed his mind. He saiz, "Nothing {unclear}, nothing, nothing exist by definition", you know and he gets more radical. So, what's gonna hapen at the end of his life? He is going to meet certain people, like, [cut] {Dundam Yangdak Pak} [repeat], {Dundam Yangdak Pak} [repeat]. We're going to call him the bodhisattva, okay, his whole name is {[unclear]}, i have [unclear], you want me to call him {[unclear]} or shell we call him the bodhisattva, let's call him the bodhisattva, okay. This is the bodhisattva who meets the Buddha later on in his life. The Buddha has spend years teaching that all sorts of things, especially you and everything about you, the parts of you exist from their own side, they have their own of reality, they do have some kind of nature. And than later on, you know, Lord Buddha gets up on this big mountain, called {Rajagirha}, peak, Vulture's peak, and suddenly he changes his tune and he saiz, "Nothing has any nature, nothing exist by definition, nothing has any reality from it's own side. So what hapens in the third period of his life? He is like geting old, he is [unclear] place called {Shabasti} and people start to approach him and this is one of them, this is the bodhisattva called {Dundam Yangdak Pak}. And he saiz, "You know, we really appreciated it when you gave your first round of teachings, you know, your first wheel of the Dharma", meaning he taught for a whole period of years certain subjects, he taught like seven great subjects, "we apreciated all the subjects you taught, we were very intrested, you taught about five heeps, you taught about four Arya truth, you taught about the eight [unclear], you know, you taught all these, the eighteen parts of a human beeing, you know, you taught about twelve doors of sence, you taught us all these beautiful ways of looking at the world, you know. " And then as you were finishing, you always told us that they existed from their own side, that they had some nature of their own, they had some reality of their own, okay". "Than you got up on Vulture's peak, you know, we don't know what happend, but than you started telling us, "Nothing exist by it's own side, nothing exist by nature, nothing has any definition of it's own, all the things around you don't exist the way you think they do, period, nothing", you know". So what is, what is this bodhisattva asked the Buddha? He said, [laughs] [unclear], that's, that is by the way what we call the bodhisattva's question, in this study of {drang nge}, this is

the whole start of the fight, okay. The whole start of this, you know, people memorize this quote, you know, you get a special award in a monastery if you memorize this, it's two hundred and thirty pages long, and many people memorize this, because it's all important, and...here is the first opening [unclear] you know, this poor bodhisattva is getting confused, you know, and he comes up to the Buddha and says, "First you say one thing and then you say the exact opposite, now can you tell us what do you mean", you know, "could you tell us what's going on and why did you do that and which one is true if any or is it something else, okay. Which by the way is possible, right. Like it could be a mix, right, [unclear] something that exists by nature and some don't, we don't know what the Buddha is going to say, right, but this is later on in his career, this is like wrapping up his career and this bodhisattva is encountering the Buddha and saying, "Hey, you know, we know you are [unclear] and everything, you never contradicted....can not contradict yourself, but it really seems you did", you know and [unclear] thinking, you know, the text goes like that, you know. "We know you are [unclear], so it can't be that you say on Monday that everything is "A" and on Tuesday you say that everything is "B", what were you trying to do, you know, why did you say that, what was the point", okay. And that's called the bodhisattva question, okay. The question is so famous, that the chapter got named "The chapter of the bodhisattva's question", so {Dundam Yangdak Pak} and then you can put take this out and you can call it {shupay leu}. [cut] it means, {shupay} is [unclear] "to ask a question", it's like to [unclear] a question", it's very high language, bodhisattva [unclear] a question. {Shupay leu}, {leu} means "this is just a one chapter out of bunch of chapters in a importance, okay, so {leu} means "chapter". So if people say what's the root text, which you are studying, you know, the ultimate source what you're studying, you gonna say "Oh, it's a chapter that was requested by the bodhisattva {Dundam Yangdak Pak}, okay, {[unclear]}, it's the... we call the bodhisattva, okay, it's easy. And this is the chapter requested by bodhisattva. Why is it called "The chapter requested by the bodhisattva"? [unclear] he says, "Hey, first you taught [unclear], we know you can't contradict yourself, you are a smart guy, what does it mean, what point are you getting there, why did you do that, which one is true, or is, are neither one true, okay, and that's how the whole point starts. Now, if you are mind-only school, person, you like this book a lot, because this is the source for mind-only school, okay. So, you know, it's an excuse to go out and explain the mind-only school, all right. This is their two great sources for explaining what the Buddha really meant, okay. And this is one of them. If you belong to the mind-only school, you like this book. Who wrote this book? Who wrote the chapter requested by {Dundam Yangdak Pak}? I give you a clue, it's in [unclear]. [Laughs], Lord Buddha, okay, Lord Buddha, all right. It's like the

Heart sutra or something like that...written by Lord Buddha. And if you are in mind-only school this is the one...if somebody saiz, "What did the Buddha really mean?", you know, "How are we suppose to interpret this seemingly contradicting statements, first he saiz, "Everything isn't empty" and than he saiz, "Everything is empty", well how are we suppose to take that?" If you are mind-only school person you say, "Oh, we got to go to this sutra, this piece of the sutra called, {Dundam Yangdak Pak Shupay Leu} and in fact they build their whole system from the answer that the Buddha is about to give, the whole mind-only system is based on this answer. I'll talk a little bit about what mind-only means. There are four great schools of antient India and don't confuse them with the four Tibetan traditions, okay, sometimes people do that, they go out and say, "Michael Roach was criticizing the four [unclear] schools, you know and hope there is not [unclear] Lamas that can [unclear] out tonight, you know. These people died centuries ago, okay, these are four great schools of antient India and don't confuse them with [unclear], okay, not so good. First one is the highest, is the middle way, second is mind-only, third is called sutrist, [cut] logic and perceptual theories schools and than you have the abhidharma schools of higher knowledge. Traditionally they were devided like this, everybody above the scribely line is higher way, mahayana and everybody below the scribely line is hinayana, [unclear], okay. People say, "What's your opinion of hinayana or [unclear], you know few Tibetans respect [unclear]. We spent ten years on abhidarma kosha, it's not the first time [unclear], you know what i mean, so, yeh, they take it very seriously and they studied very well, they don't [unclear] at all, okay. Sutrist school, mind-only school, midle way school and what differentiate them the most is how they explain emptiness, okay, the way [unclear]. The big diffrence between all four schools is how they explain emptiness. Lord Buddha taught how many of these schools? [student: All four.] All four, all right. He taught four diffrent schools, three and half of them are wrong about emptiness, okay, three and half of them are wrong about emptiness. So, what's wrong with this Buddha, you know, so why is he doing that, you see. And that's, that becomes another question, all right. What's the use of teaching it those others three and half ways? And...it's to sharpen your thinking about emptiness, okay. And, and in a monastery if you can not explain the way these four schools explain emptiness, they know you don't understand emptiness. They say, "Give me the second school of [unclear]". And people say, "I don't know". They say, "Well, than do you think you understand emptiness?" You say, "Well, that was two tousand years ago, [unclear], i'am living in 1998, i don't need to know what people who have been dead two tousand years taught about emptiness the way it was wrong, you know. But that's not why the Buddha taught that. The Buddha taught each of these schools, because in any human audience, 25% of

people will think about emptiness the way abhidharma people did, 25% of people will think about it the way the sutra people did, 25% of people will automatically start to come out with mind-only idea and 25% of people, or less will start thinking as middle way school. It's very interesting. The Buddha taught four schools because there are four personality types, there are four ways of thinking. And you are in one of those four, okay, you're already in one of those four, you are already naturally thinking about emptiness in certain ways, by...just before you walk in to it, before you learned buddhism at all, you were already thinking about emptiness in certain way. And, and it will be easy to categorize any of those four if you knew emptiness properly, if you knew about emptiness well. So it's very cool that you can actually help any kind of person if you know the four schools, you know what I mean. You can find in any human mind and also in any non human mind, four different ways of thinking about emptiness and three and half of them are wrong, okay. What's the big deal about knowing emptiness? We're going to go to quotation from Lord Buddha, which, which...Je Tsongkapa answers the same question. We're gonna study [unclear] Je Tsongkapa and somebody said, "Okay, there are four ways of understanding emptiness, big deal, I mean one is okay for me, you know, I don't really care which one, just give me one of them and I...you know, maybe the easier one will be better for me, you know, okay". And then Je Tsongkapa pulls out quotation. [cut] {Mi shepe} [repeat], {drowa} [repeat], {kyam} [repeat], {mi shepe} [repeat], {drowa} [repeat], {kyam} [repeat]. There is a word that comes before that I didn't write here, which is {tonla}, okay, {tonla} means "emptiness". So the real quotation it's a whole line, it's a big whole big verse, I didn't want to give you the whole verse. {Tonla} means "emptiness", {mi shepe} means "because you don't understand it", "because they don't understand it", {drowa} means "people", "living beings", {kyam} means "they wander around hopelessly in suffering", {kyam} means "to wander around like dazed, like you know bunch of razor blades or something", you know it's a very horrible word actually, okay. But, because they don't understand emptiness, people just wander around in life, hurting themselves, every day, every hour, okay. And, this is like...I was just sick for four days in bed, it's really [unclear], didn't have to wash any dishes, and it was very, very, very painful and, and the idea of buddhism, the whole point of buddhism is that there is a way to stop it. If you understand how to stop it you can stop it, you don't have to question that. Sooner or later everybody in this room will end up horizontally in some bed, somewhere, with children you know they don't want to take care of you or some attendant in a nursing home who would rather you didn't yell and probably [laughs], will probably let you know that and that's what you have to look forward to, every person sitting here will be in a bed, no matter how [unclear] or how smart you are, how much money

you have, what kinds of friends you have, how beautiful your life has been till now, all right, you will end up in a bed. And the question is "Do you have to or not?" This text, this quotation is saying, the reason you do that is because you don't understand emptiness. So, you know, at the very beginning of this book, which you are about to study, Je Tsongkapa said, "Look, this is why you get old, this is why you get sick, this is why your body starts to lose its energy and your eyes, your mind and everything else, there is a reason for that and it's that because you don't understand emptiness". Some people were accusing him, saying, you know, "You are just the [unclear], philosophical [unclear], you know, why you're gonna write this huge book about what five different people think about emptiness, who cares, let's go meditate or something", you know what I mean. And he quotes, this is a quotation by Lord Buddha, it's from a Sutra requested by [unclear], okay and it's in your reading. And Je Tsongkapa said, "You don't get it, you know, Buddha himself said, Lord Buddha himself said, "It's, it's because people don't understand emptiness, that they have to suffer, okay. So, so what we're gonna do...you know, I have been in classes where they explain mind-only school system, I remember being in India, being bored to death, I was only like a week old Buddhist and this great western scholar came who covered the boredom with this weird stuff and I was bored to death, [unclear], and I said, "What's going on, you know, what's this guy doing this point, you know, what's the point, you know". And, and it just seemed like a waste of time or he was just trying to show whether he knew forty four Sanskrit [unclear] or something, you know, and, and it strikes you like that, okay. But Lord...Je Tsongkapa says, "You have to know emptiness and it's not mine, I'm not saying that, Buddha was saying that, you have to know emptiness well". If you get to understand the mind-only school's about emptiness, idea about emptiness, then your understanding about emptiness will be really, really sweet, okay. Your understanding of the middle way school way, Madhyamika, will be ten times clearer, it's trick, okay. The whole mind-only school system is not true, okay, or is it. Was spoken by Lord Buddha to trick you to thinking more about emptiness, okay. He spent years, decades of his life talking about something which is false or isn't, okay and he is trying to get you to think about emptiness more, okay. Like mind only is a very nice step between where you are now and where you want to be, you know. It's very, very interesting [unclear] of what you think now and what you should be thinking later, you know, it's like going across the bridge and it's very, very beautiful for that reason. So you have to study...we're gonna study emptiness according to mind-only school and Sal can be raising his arm saying, "That's not what you said in the emptiness class before" and I will say, "We'll have, you have...in monastery they say, "Don't forget to keep your mind-only hat on that, you know, [laughter], it's

like a [unclear] not as long and [unclear] and they say, "Don't forget what hat you have on", you know, and, and when you are in mind-only school class in a monastery you can't talk about these schools...our teacher in monastery, Geshe, Geshe Thupten Rinchen kept saying what?, "Close that Madhyamika door, close that middle way door, i don't want to hear"...sometimes one student will [unclear] and he would say, "No, no we closed that door", [laughs], okay, you're not...in the mind only school, very beautiful school, very exclusive school, all right. So, because they don't understand...it's not true that you can just reach happiness or something like that by meditating all the time or...it's important, you have to, you can't see emptiness directly without meditating and it's not true that you can perceive it just doing prayers all the time or, or, or you know, sitting and watching your breath, it's not true and it's not a galukpa idea it's not a tibetan idea, this is quotation. The four quotation in your [unclear] and it's by Lord Buddha himself and it says, "You have to understand emptiness", you have to come to understand...compassion is good and you gonna need compassion, but if you don't understand emptiness you will never stop suffering. You must understand emptiness to stop your death and your aging and you can, you know, you can stop those processes but you have to understand emptiness. Yeh, [student: So, are you saying that if you don't understand any of the schools teachings on emptiness they don't have to [unclear] understand emptiness]. Yeh, he said if you don't understand any of the schools teaching on emptiness than you don't understand emptiness really, that's a [unclear], okay, [laughter]. I mean, when you get really good you be, should be able to say, "This is how the first school thinks emptiness is and this is what the second school thinks and this is what the third school thinks and this is what the lower Madhyamika [unclear]. And it's not just for showing up what you know, because each of those lower three and a half are ideas that any normal person will have during their career when they are trying to understand emptiness, it's very interesting. After you get good at it you can, you can listen to some guy describe emptiness in a lecture hall and say, "Oh, yeh, he got into number two, right, it's not bad", you know, "Oh, he is at number three, that's, that's, that's very good, you know, mind-only, you know and, and also when you hear a bad explanation of emptiness you will be able to pinpointed, you will be able to say, "Yeh, i mean in a development of a normal person thoughts, this guy is exactly half a way to what emptiness really is". You can just say, "Yeh, you got to go two more stages and you got to meditate a lot and you will see emptiness directly", you know what i mean. So, it's important to know the four schools. It's not just a philosophical game. The point is to get your own mind up to those four schools, so that you reach the last one. And then if you don't want to die in this life you use the last one to practice tantra, that's the whole point, that's the whole point. All right, last thing, right,

before the break. The people who went with me to Sera found out where the "last thing" came from [laughter]. The lama there, two hours before finishing was saying, "Last point" [laughter]. [Silence] Say {tap tsul} [repeat], {tap tsul} [repeat]. The whole verse saiz, by the way, i'll read it from the book, "{gompa shiva gelwa menpe tsul mi shepe [unclear]} it means "the Buddhas know that people have to see emptiness or else they will continue to suffer", you know. Buddhas know that if you can see emptiness directly in this life, you can stop your suffering. And i am not talking unhappiness, i am talking actual physical aging and death or things like that. They know if you saw those things you could begin with process of stopping, even your aging and even in your, even your death and definitely all the screwing things in your life, okay, all the things that are going wrong, you can stop them. They know that. So how do they get people to study emptiness, you know. How do they, do they drag them into a public school at [unclear] and with a lap top and say, okay we're going to study Prasagnika, you sit down, you gonna get Negogena's top theory, five hundred pages, takes seven years, okay. And you say "No, i don't want to do it, i got a date tonight [laughter], you know what i mean, nobody will put up with that. So they use {tap tsul}. {Tap tsul} in here means [unclear] "skilful means", they trick you into studying that, they trick you into studying that. {Tap tsul} means [unclear] "skilful means" means "doing something highly unusual to get a student to think, teach them to [cut] really good [unclear], they will teach you something, make sure you are comfortable with it and suddenly there is [unclear] something else, you know what i mean. The minute you are comfortable, finely with something than they will say, "No, no forget all that, now i'll give you something else, you know, we are going to do something totally different, you know what i mean. And suddenly you are [unclear] to another thing, to make you think, you know. And {tap tsul} means "out of compassion", the verse saiz, "Out of compassion the Buddhas trick, try to trick people into, into coming to the correct idea of emptiness". They can't handle 100% emptiness, so what do you do, "Oh, teach them some other system that's close to emptiness and then teach them another system that's closer to emptiness when they get more ready and when they are really ready hit them on top with 100% emptiness and then after that teach them tantra, you see what i mean, and keep moving them up thru the levels, you know what i mean, and that's the idea of it. So {tap tsul} means "The Buddha himself said, "This is the best idea"," okay, you know, first i teach you something that you can relate to, when you are comfortable with it then i kick out the chair again and say, "No, [unclear] up here", you know and when you get comfortable with that i am going to cut down and start again and when you get comfortable with that you move on, you force them up the ladder like that, that's the idea of {tap tsul}, {tap tsul} means that. The second part here is {rikpa gya}

[cut] {rikpa} [repeat], {gya} [repeat], {rikpa gya} [repeat]. {Rikpa} means, "good", what's the name, "good reasons", "good reasons". And {gya} here means "a hundred" but it's standing for {kayepa}, say {kayepa} [repeat], {kayepa} means "countless", okay, like we say zillions sometimes or [unclear] tibetans say hundred, okay or nine [laughter], i don't know why, there are [unclear] in different languages, you know, when they say {semsingul} or something, it means, nine people means ultimately [unclear] or [unclear] say {gampe han gyano}, you know, hundred deities [unclear], there are billions there, they are just...it's a number for a lot, zillions [unclear] zillions, okay, but anyway it's stated in this quotation by Lord Buddha himself that he will use two methods to induce people to understand emptiness. One, he will trick you with all different kinds of school systems, okay, he'll go thru ten years of explaining something certain way and then at year number eleven he will say, "By the way, none of that is true but now you are ready to give them better one", okay, and that's very typical for the Buddha. That's called {tap tsul}, all right. The second one {rikpa gya} means, he will present you with hundreds and hundreds of different logical ways of understanding emptiness, okay. And, and here Je Tsongkapa is referring to that idea that, you know, you can go home and eat a special kind of a twinkie and, and hope to see something about emptiness [unclear] no, you have to think, you know. Someone has to explain it to you over and over and over again in hundreds and hundreds and hundreds of different ways, different angles, different reasons, different proofs, different descriptions, you know, different ways of getting out the same goal, getting you to see emptiness directly. How long does it take to see emptiness directly? Some 20 minutes, okay, 20 minutes. How long does it take you to get to that 20 minutes? Something like 76 millions years, okay, something...seriously, i mean it's a long time. And during that time you have to think and someone has to give you different explanations of emptiness and you have to understand them and then they have to say, "[unclear], go to the next one", and you keep building up your [unclear] understanding of emptiness, okay. And that's, that's, the...Je Tsongkapa is gonna say, "Look Lord Buddha did that, he, he [unclear], he told us he would do that, he said he [unclear] different systems and then he said, "By the way i'll show you a thousand different ways to think about emptiness and only then can you stop your own suffering, only then can you see emptiness by itself. So the idea here is to learn some new ideas of how to think about emptiness. You haven't heard these ideas much yet, okay. There gonna be some fresh ideas of how to think about emptiness. The syllabus goes like this, okay. We go thru that mind-only school system for about seven or eight classes. In a ninth we tell you the [unclear] and we go to Lord Madhyamika, okay. And in the tenth class [unclear] and we go to upper Madhyamika, we'll see if there are any other classes after that, okay, all right.

That's a general structure of the syllabus. We'll go thru, tonight is what's called "bodhisattva's question". Now you know roughly the content of this question. First you taught that, then you taught that, well we know you are not crazy because you are Lord Buddha, you know, what did you have in mind, what were you trying to do, okay and that's the initial question. And Je Tsongkapa gives this text, ends up teaching mind-only and middle way at the same time. He gives this mind-only as a trick to get you to [unclear], okay. I would like to take a break there and we'll start again about five, ten minutes. There is [cut] so if you are fanatic [cut] then comes up to Je Tsongkapa and says, "How do you know when the Buddha was saying what he meant and how do you know when he wasn't saying what he meant, you know, what do you use to judge" and Je Tsongkapa says, "Well, let me ask you a question. Do you think we judge it from what he said. Like when the Buddha finally sat down and said, "Here is what I really meant". Do we use that to figure out what he really meant or not?" What do you guess? [Student: No] No, okay [laughs] Why? [unclear], all right, you got to get used to that, you know. You don't use the Buddha's speech to figure out if the Buddha was literal or not. Even if the Buddha says, "This time I promise I am giving you [unclear], okay, all right, you can't do that. Because each time he taught emptiness to each group of students he said, "Now, here is the way, this is really [unclear] and he taught emptiness to them. Because if he said, "Okay, I am going to teach you emptiness for about three weeks and it's all wrong, okay", he can't do that, all right. You can't use...the first thing Je Tsongkapa [unclear] is "You can't use the Buddha saying, "Okay, this time I am being literal" to decide whether or not he is being literal, okay, can't do that. That's the first rule of {drang nge}, okay. Even when he says he is being literal you can't be sure. So what do you use?, okay. What do you use to decide if he is being {tap tsul}, which means what? [Student: skilful means] If the Buddha is being skilful means, which means, you know, maybe he is, maybe half of he is [unclear] about emptiness is not true at all, he is just trying to move you up little more step, than you understand it, right. If he is doing that, how do you know, how can you catch him doing it? How do you know when a teacher is doing that or not? How can you figure out that he doesn't mean what he said on that particular day about...he was just trying to simplify for us or something like that. How do you know, what do you use to judge. And this becomes a big fight through Buddhism, all right. Even on the question...obviously the mind-only school and the middle way school, right, they are not going to agree on what emptiness means, right. But they can't even agree and they will not agree and you will see that they don't agree on when did the Buddha mean what he says and how do you know when he meant what he said, you see. So in {drang nge} we not only gonna study what two different people think when he taught different

kind of emptiness, you'll also gonna get two different stories on how to tell when the Buddha is telling it literary, okay. Each school is gonna have their own idea about what literary means and each school is gonna have their own idea what figurative means, okay, and very important, very important. So, they're not even gonna agree on what it means when the Buddha was being figurative or literary. Much less agree on what he said, okay. Then we gonna learn two different things there. Is this a valid, is this a valid exercise, you know, isn't it sort of insulting to Lord Buddha to say, "We don't trust anything you say, [laughter], you know, we have to develop methods of figuring out what you really mean because you just seem to wander all over the place", you know. "We, we developed a method called {drang nge}, "The art of interpretation" to figure out what you really mean", you know. Is this some kind of insult to Lord Buddha, i mean...let's say His Holiness gives some lectures in New York and at the end, you know, professor Thurman or someone got up and said, "We appreciate your lecture, you know, but in the first two lectures you said one thing and in the second two lectures you said something else, you know, could you enlighten us, you know, what do you mean, what do you [unclear], we know you aren't going to contradict yourself, but would you mind explaining what you really mean, i mean, could you just tell us which one is right [laughs], you know, if any", okay. And when that seem like some kind of...you know, people are saying to Je Tsongkapa [unclear] you know, to say you better figure out why the Buddha seem to contradict himself all the time. Then Je Tsongkapa gives his answer and it's in your reading. It's one of the most beautiful quotations of all buddhism and i think for westerners it's, it's maybe one of the most important quotations and i think you should know it. I am not gonna write the whole thing, it would take too long, but

you have the whole thing in your reading, it's on page nine. [cut] {nga yi ka} [repeat], {nga yi ka} [repeat]. This is Lord Buddha himself talking in a sutra, very famous sutra. The first thing he said is, the first piece is {nga yi ka}. {Nga} means "me", {yi} means "my", {ka} means "what i teach you, the things i teach you, the words that i speak", {nga yi ka}. I'm gonna skip to the third line, okay. Say {ser shin} [repeat], {ser shin} repeat. {Ser} means "gold, gold", {shin} means "treated like gold". You have to appreciate ancient India, you know, you have to appreciate India in 1998, okay [laughter]. Hasn't changed. People wear gold all over their faces, their arms, their ankles, their bracelets, everywhere. It's beautiful. It's not just for beauty. Woman in the fields are working in a rice paddy with their gold on, why? Can't trust the bank, they might collapse any day, [unclear] like Russia, you know. I have all these friends in Russia [unclear] credit cards and they throw them around like frisbee because they don't work anymore because of [unclear] and something like that, you know. And you can't trust the

bank anymore so you, you don't put your money in the bank so where do you put it? In your house? You live in a mud shed, you can't lock the door, you know. So you wear it all the time and you attach it to yourself, you know. And the, gold is important, gold is very important in India, it's your life, you know, if you need to eat or something happens you take it off and you sell it, okay. And if you are a buyer you don't just take it, you don't just take it [unclear] this is gold, you know, we're talking India, right. [Unclear] to cheat somebody on the gold. And, and what you do, the first thing you do is you burn it, you apply, you melt some and you see if it's really [unclear] gold, okay. That's called {sek}, okay, {sek ngi ser}. [Unclear] say in the Buddha's time, okay, two and a half thousand years ago, things aren't changed there. {Sek} means "to burn", "to melt it" actually. {Che}, you know from the {bodi chupa} same word, which means "to cut", okay, take some, you know, what do you call it, snips and cut it, cut it in few places to see if there is anything inside, you know, see if it's hollow, see if there is other metals inside like that. {Dar} means "touch stone" or "witness test" or something like that. Take a special stone, rub the gold on it and see if [unclear]. That's called {dar}. {Dar} means put it on the touch stone. Literary {dar} means to file something, okay. So the Buddha in this very famous quotation is saying, "Don't believe what I say", okay, "Anything I ever say don't believe it". This is one of the thing that attracted me to buddhism, I don't know about you, but that, that the Buddha himself, the leader of the religion is telling you, "Look, just because I said it...okay, say {gu chir min} [repeat], {gu chir min} [repeat]. {Gu chir} means "out of respect for me, Lord Buddha, the omniscient one", okay, {gu chir} means "out of respect for me, the highest being in the universe, the omniscient one". {Min} means what? [students: Not] "Don't", okay, "don't believe what I say", okay. So, don't, don't just say, "Oh, Lord Buddha said it, we have to follow it", because that's the last kind of buddhist I want. I don't want buddhists like that, you know. {Gu chir min} means, I don't want people who say, "Oh, you know, someone so said so, Lord Buddha said so, The Dalai Lama said so, it must be okay, it must be true", I don't want that, you know. I want {sek che dar}. Say {sek} [repeat], {che} [repeat], {dar} [repeat]. {Sek} means, you know "burn it, cut it, test it", you know, check what I say and check it, check what I say and examine it, analyze it, rip it apart, turn it apart, criticize me, attack me, question me, you know. "If I can satisfy you [unclear] accept it, if I can't, then don't", you know. I love...that was one of the most beautiful things about buddhism you need, it's that, you know, Lord Buddha is telling you in the beginning, "You have to do that, you must [unclear], okay. What is {sek che dar} mean, you know. It's kind of hard to burn that words, okay. {Sek} here means check it against your own immediate personal experience, okay, burn here or melt it means, it's a code word for check it against your own direct experience, what you can see, what

you can hear, what you can think about in a direct way, okay. Whatever i teach you check it against it, your own direct experience, around you, the things that you can experience right around you, check it against that. First, first test. Then you have to what? Cut it, okay {che}, you have to cut it. Cut here means check it against everything you understand logically, okay. Is there a pen here? Hallo? [Student: Yes] Is there a pen here? Boy, if you were in Geshe Thupten Rinchen class and you [unclear] you can ask Winston, okay [laughs]. He, he tortured some of those americans, okay [laughter]. This is a pen, right, okay. And then, you know, what i have in my hand. It's a pen. And you are perc...according to buddhism you are perceiving the pen just as well as with your eyes, okay. Just as well. So does buddhism, does what the Buddha said fit everything you can think of, okay, much less what you know to be true directly. And how about everything you can figure out, you know. Okay, i haven't seen the bottom of the Eiffel tower or something but i, i still understand some things about it, you know what i mean. Does what Lord Buddha said make sense, okay, or not, logically, okay. This can be internal logic or external logic, okay. Meaning does he contradict himself or not. And does what he said match what i know to be true even though maybe i can't see it with my eyeballs, okay. That's the second test. Third test was what? {Dar}, okay. {Dar} here means does what he said contradict something you know to be true, because you heard it from someone you believe implicitly, okay. Meaning, let's say that over many years you've gone to His Holiness [unclear] or Lama Zopa or great Lamas, Khen Rinpoche and after many, many years of being with this person, being close to this person, you know being intimate with this person, you understand that, that they must be telling the truth all the time, okay. Basically, you know [unclear] right, they are not that kind of person who is gonna purposely mislead you to hurt [unclear] or they are not gonna say something when they don't know it, you know. And, and over the years you build up this relationship with somebody, with a great Lama or something like that. And does what Lord Buddha said match those things that you yourself can think of or you yourself can not understand, but you know great people who said that, you know what i mean. Does it contradict what we know was spoken by Holy beings that we trust about things that we can not see [unclear] we can not understand what they are, okay. Those are the three tests. So three tests of anything that the Buddha said. First one. Does it contradict your own direct experience. Second one. Does it contradict what you can figure out to be true even though you can't see it directly. And then thirdly. Does it contradict the words of somebody that you take to be a being who can not lie, who can not [unclear] okay, about deep, deep things that you, you haven't experience them yet, okay, like that. These are the three tests. And Lord Buddha said, "Do not accept ever what i say just

because i'am good guy, Lord Bubbha said so, i don't want to hear that", you know. By the way here Je Tsongkapa ends up saying, "Look basically there is one test to something being literal or figurative. How do you know what the Buddha really meant? Can you, can you say, "Oh, because Lord Buddha said so". You can't, he said don't, right, he said don't do that, you have to figure it out, you have to see what's logical, you have to figure it out. Especially about emptiness, okay. At the beginning you can't see emptiness directly, you have to see it with your mind, you have to see it with your reasoning, you have to figure out what emptiness means, okay. And Lord Buddha is saying, "At the beginning you gonna have to do that. If you want to know if i was telling the truth on the first turning of the wheel or was it the second turning of the wheel or was it the third turning of the wheel or none of the above, sorry, you have to figure it out. That's his answer, okay. And that's what each person here have to decide. Lord Buddha taught emptiness many different ways and Lord Buddha said many things that don't seem to [unclear] i mean it goes thru three occasions. First one he said, what? Everything is real just the way it looks to you, your body is really there, you know, look it bands, it makes noise, you know, it must be real, you know. I don't know who ever say anything else, okay. And the second turn of the wheel he's like, hey look, nothing really is here at all, isn't there, you know, get it, okay. And then in the third turning of the wheel, by the way who triggers the third turning of the wheel? [students: [unclear]] It's the bodhisattva. How does he trigger it? Hey man, what did you mean with those [unclear] [laughs] And that becomes the third turning of the wheel, got it, it's really cool. Third turning of the wheel was when the Buddha kind of like [unclear], okay. First turning of the wheel we call like "The wheel about four noble truth" or something like that. And the second...turning of the wheel by the way means the whole decades of teachings on certain subjects by Lord Buddha with a certain flavour, you know with a certain emptiness way. And then...they didn't necessarily take place like very neat historical events, like he might have swung into the third one on the second one or during the first one, you see, you can't just talk [unclear] two thousand, you know 538BC last time he said that everything was self-existent and then...it's not like that. But in general all those teachings where he said yes, everything is real are called the first turning of the wheel. And when he got to say no, no nothing is real, those are called the second turning of the wheel. And finally this bodhisattva [unclear] what, which one is right, what did you mean when you said that, you know, that becomes the third turning of the wheel, his explanation, his words become the third turning of the wheel, okay. And he said, "Don't believe what i say just because i said it". The only way to figure out what emptiness really means is not [unclear] to just pick up a Lam Rim or Negodgena text or the Dalai Lama text, can't do it,

Lord Buddha said no, okay. Lord Buddha himself said no. He said ultimately you got to believe the guy that you can figure out he is correct. That's very interesting, you know. That's very interesting for, for lives, you see. People can give you...i mean it's very common in [unclear] he say, " Oh, this guy is teaching emptiness, they don't know what they are talking about, you know what i mean. I think i even said that tonight probably somewhere. You know [unclear] Does that mean they are invalid, does it mean they are wrong, John asked at the beginning tonight, you know, he said, "Which one is right?" Which one is right? The one that's right for that student on that day is always right, okay, you have to get used to that, you have to get used to that. Lord Buddha will emanate on this planet and teach emptiness in a hundred different ways and ninety nine will be wrong, okay. And you have to thank those ninety nine, you see what i mean. You have to go to them and say, "Thank you for bringing me one step further in my understanding...you know some guy gets up and say, "Emptiness is this yellow halo around your head", you know. And, you know, three people will believe him and then they'll stick around for another class and [laughter] And then next time he will say something little more correct and he will keep bringing them [unclear] further. That's a method of the Buddha. What it means is...one of the...the most important bodhisattva vow, what is the first bodhisattva vow? The easy answer is praising itself and criticizing others. What does it really refer to? [unclear] what does it really refer to? Is it just praising anybody, i mean, praising ourselves anytime in a day, we break it every day, we break it every five minutes [students: [unclear]]. It's specifically criticizing another bodhisattva, another mahayana teacher or dharma group, you know. That's how you can smash your first bodhisattva vow, you know. To, to criticize out of certain bad motivations another dharma group or another dharma teacher. Then you just [unclear] your first bodhisattva vow, you know. And, and the point is, the whole point of this class really in the end is you don't know that they are not just Lord Buddha in school number five or school number six, how do you know. The Buddha did it all the time, the Buddha spend his whole career [unclear] pretending that the mind-only school's system was true and he knew it wasn't true, but he taught it for years, you know. And then he taught the abhidharma system, that was wrong too but it helped people, you see what i mean. So i mean, for us {drang nge} it's very interesting. You don't know who those people are, you know, you don't know who they are. You have to be very careful. I think the ultimate study of {drang nge} is not just what emptiness is or isn't, it's that if Lord Buddha can pretend the whole four different schools during his lifetime, there was the [unclear], you know. And, and, and who are you to criticize this [unclear]. By the way you break your first bodhisattva vow [unclear]. Does that mean you should stay quiet and not, and

not debate them when the good time comes, when the proper time comes. Not at all, you shouldn't, okay. And, and you can take one side and they can take, pretend take the other side and you can beat them, they let you beat them and than everybody will learn something. This is very common in monastery. The wise older geshe come into the debate ground and pretend to forget something. And they make some statement that's wrong, you know. And they got this...they are like [unclear] thirty years old geshe's, you know. They are like, "Oh, that's wrong, you know", they say, "Oh, really", and they say "Yeh" and they say, "How do you prove that", you know. And than the guy will run around the circle for like a hour right now not get it right. And than finely he'll beat the older geshe, you know, and the geshe is "Oh, oh you're right, you know, you got me there [laughter]. I've seen it happened [unclear] to one of my classmates [unclear] laughter] it's just, it's just {drang nge}, you see. He knows that's not a competition but he just taught a hundret people something new, you know. So and what it means is the ultimate {drang nge} is you have to be very carefull [unclear]. You don't know if the person next to you is not a Buddha. And you don't know that the people teaching some weird kind of emptiness are not trying to help people, you know. If it seems harmfull to people, if they are teaching, emptiness means you can do whatever the hell you want in your behaviour, than you should go out and prove them wrong, okay. Tha't your duty, in a happy way. But don't judge them, be carefull not to judge them. You don't know who they are, you don't know why are they teaching it that way, okay, something like that. You have to teach it the right way. Which one is the right way? [laughter] I don't know. Okay, last thing [laughter] Oh, i thought you might want to know what book you are studying. [silence] [cut] [laughter] Say {drang nge} [repeat], {lekshe} [repeat], {nyingpo} [repeat], {drang nge} [repeat], {lekshe} [repeat], {nyingpo} [repeat]. {Drang nge} is {drang nge}. I have to translate it as "the art of interpretation", meaning how, how do you interpret the Buddha, okay. If you want to you can translate it as the figurative and the literar, okay, {drang nge}. For those of you who are studying tibetan sometimes two [unclear] to create a new quality. Like {tsaram}, hot cold means temperature. {Chiyan}, heavy light means weight. And some of the [unclear] here. {Drang nge} beeing study of interpretation, how to interpret the words of holy being. What happens if you don't get it right, by the way. Than you get these fanatical fights within a certain sect, you see what i mean. If you don't have proper [unclear] for deciding what the founder of the religion meant and when he meant what he said and when he didn't mean what he said, that's when you get real problems amongs religion, you know, that's when you get severe problems in religions, you know. Somebody saiz, he said that, you know, Buddha said that, you have...Buddha said, monks and nuns can't own piece of cloth more than

nine days, period. You say, no, no, that was when he taught [unclear] when he taught the bodhisattva vows he said, if somebody gives you a warehouse cloth you have to keep it for nine years if it takes that long to find some poor people who can use it. And then they say, no, no, no, when did he say that, you know. You have to be able to know when to interpret, you know. It's very important in their religion and when not to interpret. Lot of people interpret the Buddha when he got [unclear] nowadays, okay. Okay, [unclear]. {Lekshe}, say {lekshe} [repeat]. {Lekshe} means "well spoken". You can say "eloquence", some people will translate it as eloquence. I don't like eloquence so much although I use it because eloquence means spoken sweetly or poetically or something like that. That's not the point. It means it's "spoken rightly", you see what I mean. {Lekshe nyingpo}, yeh, what you say is true, spoken true, okay. {Nyingpo} means "heart" or "essence", okay. So if somebody says, "What do you study nowadays at that underground cafeteria, you know, what you guys're doing down there?", you know. Say, "Oh, we do {Drang nge lekshe nyingpo}. Say {drang nge} [repeat], {lekshe} [repeat], {nyingpo} [repeat], {drang nge} [repeat], {lekshe} [repeat], {nyingpo} [repeat]. "The essence of eloquence on the art of interpretation", okay. "The essence of eloquence on the art of interpretation". That's what we're studying. I mean anyone who does anything about [unclear] "Oh, my god, are you all right" [unclear]. Who wrote it? [cut] {Je} [repeat], {Tsongkapa} [repeat], his name is [unclear]. {Je} means "lord", like {dorje}, which means lord of [unclear] and {Tsongkapa} is a great, the greatest Tibetan monk and thinker [unclear] and the teacher of the first Dalai Lama. This book is called "The essence of his {lekshe}", okay. When we say essence of well spoken stuff or something like that, we're talking about his writings. How many pages did he write? Ten thousand pages, okay. In a monastery you can...we often debate a single page for a month. It takes a month sometimes to understand a single page, debating it almost all day, you know. This guy wrote ten thousand pages of that in his life. People say he was taking dictation [unclear] teacher. Other people say he was Manjushri, okay. I, I don't know, I can't decide, I don't know but if you read this stuff it's [unclear], okay. And this is supposed to be the {nyingpo} of all that stuff. This little book is supposed to be the essence of everything he ever taught [unclear] the heart, okay. I wanted to...first the structure of this book is that he goes to mind-only schools idea of when the Buddha was meant what he said and when he didn't mean what he said and then he goes thru the middle way schools idea how when the Buddha meant what he said and when he didn't mean what he said, okay. So his whole book is divided into two big pieces. So if you belong to the mind-only school and you want to say, "Oh this is what the Buddha meant, that's not what he meant", you go to which one? You go to that chapter spoken by the

bodhisattwa...requested by the bodhisattwa, okay. By the way the whole book has a name and you should know it. [cut] the chapter requested by the bodhisattwa. Remember that the whole fight is going to start out when this bodhisattwa say, you know, "We know you are not crazy so why did you say two different things", okay. That, that comes from a certain book, that's called, "The beginning of a chapter requested by a such and such bodhisattwa", okay. That's where we take the question from but that's only a little piece of a much bigger book and this is the whole book again. Say {dode} [repeat], {gongdrel} [repeat], {dode} [repeat], {gongdrel} [repeat]. Very very famous. All of the mind-only schools teachings come from {dode gongdrel}. So, you know if you want to say, "I understand mind-only school" they gonna say, "Oh, you are very familiar with {dode gongdrel} right". And you say, "Actually i never heard of it" [laughter], okay. [Unclear] lots of people in America [unclear] figuratively but they have some weirdest ideas about the mind-only school. The name mind-only school does not mean what it says, it's figurative. They don't believe that everything is one big green [unclear] or something, they don't think that. That's figurative also but we have to talk about that. They don't think everything is the mind. [Unclear]. {Dode} means "Sutras", meaning all the Sutras that Lord Buddha taught, all those books, all those teachings that Lord Buddha taught. Specifically in the first and second turnings of the wheel where he seems to become schizophrenic, right. First [unclear] he is like, "everything exist real" and the second turning he is like, "nothing exist real", okay. So {dode} means "those Sutras". {Gong}, {gong} means "what did he really had in mind", you know, "what was his true intent", {gong} means that. {Drel} means "a commentary", {dre} means "a commentary". So you can translate it as, as "The commentary on the true intent of the Sutras". It's an explanation of what the Sutras really mean, okay. Up to date you have hundreds and hundreds and hundreds of Sutras taught. Remember Sutra is like brief [unclear] or a brief talk. I mean tonight's lecture [unclear] the Buddha would be a Sutra, okay. And, and you have hundreds of them going on before that and now you have a book called "The commentary where [unclear] reveal the true intent of all these Sutras". Yeh, did you have a question? [Student: What's the difference between what you're talking about now and "The essence of eloquence on the art of interpretation"?] Oh, okay. "Essence of eloquence on the art of interpretation" is a study done by Je Tsongkapa two thousand years later, trying to figure out his book [laughs], okay, okay. And, and he studied {drang nge} [unclear] by Je Tsongkapa. He was the one who really, really opened it up. Je Tsongkapa was disturbed by the question "how do you know when the Buddha was speaking the truth or not", what are the rules, we better set some rules, you know. Or people gonna wonder forever in, in suffering and die because they

can't understand emptiness. Because how do you know which...he taught it a hundred different ways, how do you know which one is the right one. If you really study the Sutras it's very confusing, you know. If you go to ten Dharma lectures in New York city it's very confusing [laughter], it's the same thing, you know. [Student: So, is this the the Buddha's commentary or?] It's a good question, I have been waiting for someone to ask this question. She said, "So is that the Buddha's commentary". I mean when I used to try to find this book I used to look in all compendiums which are commentaries to the Buddha, you know, I [unclear] couldn't find it in there, this is before computers, right. I had been waiting for years, you know, and finally one day I came across [unclear] Sutras. It's the Sutra in which The Buddha gives a commentary on his own Sutras explaining what he really meant, okay. You can call it "The Sutra where the Buddha explains the Sutra". And, and paradoxically it's called the commentary, you know. It's not a, it's not a [unclear] it's not a classical commentary, it is a Sutra. It's the Sutra where the Buddha said "This is what I really meant when I taught these other Sutras", how is that. Yeh. [Student: [unclear]]. He said "root text or [unclear]. Like if I have to do homework on this and [unclear] said "what's the root text for studying {drang nge}" [laughter] I would put...if I want to cover my basis right [laughter], would I put the mind-only schools root text or would I put the middle way schools root text, because they are different root texts. There are different roots in the two schools. Mind only school said "This is what he really meant when he said that". And then the middle way school said "No eh, this is what he really meant when he said it". "But I can prove it I've got this reason". And I can prove it I've got this reason", you know. So what's [unclear] which one? [Students: Both] Both? That's [unclear] do that. No, they are both base, they are the base [unclear]. [Student: Lobsang Drakpa]. Yeh, use Lobsang Drakpa, okay [laughter]. Especially if it said what his date is, you know. [Unclear] answers two questions, okay. [Unclear], figuratively. Okay. So, so this is the root text for who? [Students: Mind-only] Mind-only, yeh, mind-only. And it includes that chapter where the bodhisattva asked the question. Because that bodhisattva is, he is trying to exile Lord Buddha to give a mind-only answer, you know, Lord Buddha [unclear], okay. He is gonna give the whole mind-only answer. This bodhisattva is [unclear] what did you mean. And that he is going to give him an answer from the mind-only school. And that the whole place where we're gonna to be, we are not gonna go to the other text [laughter] but you better know its name. And then we are done, we really are done. It's not figurative, it's literal [laughter]. [cut] quiz just do this much, okay. Sometimes [unclear]. [cut] {misepe} [repeat], {shupay} [repeat], {do} [repeat], {pakpa} [repeat], {lodru} [repeat], {misepe} [repeat], {shupay} [repeat], {do} [repeat]. {Pakpa} means "someone who has seen emptiness directly". In Sanskrit is "arya".

{Lodru} means "wisdom". {Misepe} means "never ending". {Shupay} means "requested by this guy, this bodhisattwa". {Do} means "Sutra", "Sutra". So we can translate this line as a "A Sutra which was requested by the arya named Never Ending Wisdom", okay. This is somebody's name. Sometimes they call this Sutra "Never Ending Wisdom", okay. But i don't...i want you to know [unclear], okay. This is the Sutra who uses to explain what the Buddha really meant? [Student: Middle way.] Yeh, middle way, okay. We won't get to that, all right. Because you already had Madhyamika, we'll touch on it but you already had it pure [unclear], okay. And in a monastery we finished the [unclear] for that second part, we covered the first part. Yeh. [Student: I just have a quick question on...is this similar what [unclear] mean [unclear]] He asked, "Is this similar to what Master Vasabandu had in [unclear] There are what we call two great [unclear] or two great original thinkers on this planet. One is Negojena and one is Asangha, Master [unclear] and Master Asangha. And Master Negojena is the one who illusidated or reillusidated the middle way school in this planet. And than Master Asangha is the one who illusidated or reillusidated the mindonly school in this planet, okay. Yeh, Master Asangha is a half brother of Vasabandu. And they collaborated well and they, they...Master Vasabandu did write two diffrent sets of books. In one set of books he was Abhidharma, he was writing from the Abhidharma viewpoint. By the way in those books he saiz, "I am just reporting what those stupid guys say", okay. And he doesn't call them stupid. And than...but he does beautiful, beautiful books about the mind-only school, okay. [Unclear] and we will be studying some of his books in this class about, about the mind-only system, okay. So, so we gonna get to the next class...by the way i forgot there is no class tuesday, okay, so on thursday's class we'll get into...what is the next logical thing that happen to be in a class, in a Sutra? What happens to [unclear] Yeh, he needed Lord Buddha to answer, okay. This bodhisattwa is like "Are you crazy, you know, first you say one thing and than you say another", you know. And now we are gonna get Lord Buddha's response, okay. We'll do a short prayer [cut]

What the Buddha Really Meant

Class 2

Transcribed by: Karen Becker

Okay, we'll start. I don't like...if you guys want to experiment with it while I'm making some announcements, that's fine. Okay. We're gonna try to find...one of the lights has a bad ballast and it's making noise, but that's okay. Okay. A couple of announcements, let me see. First of all I'd like to welcome some people from out of town. Vivianna is here from Miami and she came...I forget where...California, some of the classes there, and Myah Ferrell who's hiding where?...back there, one of the best students from the San...Santa Cruz contingent. There's about a hundred students out there who've studied off and on and she worked on the CD Rom and all that, and I think there's some more but I don't know. Axle and Dido came in from Germany for the class (laughs) (laughter). Other thing, I wanted to thank especially Elly Vander Pas...where did she go...for...we had a very beautiful audience with His Holiness on Sunday and Elly conceived it, pulled it off, got permission, and we presented him with our new CD Rom and a laptop with all the data on it and with all the courses. And he was very very happy and it really really was a beautiful time. I'd like to thank all the people that worked on that. If you remember, we're in second class of a thing called (b: Drang Nge Lekshe Nyingpo). Say (drang nge) (repeat) (lekshe) (repeat) (nyingpo) (repeat). (Drang nge) (repeat) (lekshe) (repeat) (nyingpo) (repeat). This is a text of about two hundred and thirty pages. It's so important that in the monastery people stop for a year after about ten or eleven years of study, they memorize the whole thing and then they debate it. You get a special award in the monastery if you memorize it. And this is Je Tsongkapa's explanation, basically, of the Mind Only school, you know, like how do we know when the Buddha was being literal and how do we know when the Buddha was speaking figuratively. Like it's very important when you have a religious figure...in my Diamond Company they used to call it "the prophet", you know, and my boss would make a statement and he'd be kidding, like "everybody can take Friday off", you know, and then some people would take him literally and take off Friday and then they would quote him and say "you said we could all have

Friday off" and he said, "I was just kidding", you know, "you don't know when I'm kidding and when I'm not kidding?" And it's the same problem with any religious leader, you know, it can be very very dangerous. Like His Holiness gets quoted all the time, right? His Holiness makes some off-hand comment and then somebody says "oh, Dalai Lama said so", you know, and then you have to say, "no, he said that, but he didn't mean that". And then you have to interpret it, so this is the very very delicate question of when do you know when a religious leader was speaking was speaking figuratively and when were they speaking literally, because if you get it wrong, you make huge mistake, you know, you make...then you end up with, you know, religious divisions that kill thousands, hundreds of thousands of people, things like that, you know. You have to know when is it when the leader was speaking figuratively and when were they speaking literally, okay? And different schools of Buddhism have different interpretations of when the Buddha was speaking figuratively and when he wasn't, okay? So we're studying...we're in the middle of studying two of them. One is the Mind Only school's interpretation, what they say was figurative and what they say was literal. And then after that we get the Madyamika school, the Middle Way schools, what they say was figurative and what they say was literal. So it's a very beautiful excuse to figure out what does the Mind Only school believe, okay? Is the Mind Only school correct? Not according to the Middle Way school, okay? Who's in the Middle Way school? Lord Buddha, Dalai Lama, Je Tsongkapa, (laughter) Nagarjuna, okay (laughs) Khen Rinpoche, I mean this is the school that we are holding, and all the (tantric) schools, you see what I mean, we are Middle Way schools. Okay. So so they say that the Middle Way school is wrong. Well, does that mean we shouldn't study the Middle Way school? Not at all. Okay. Middle Way school was designed by?

(students: Lord Buddha)

Lord Buddha, to fit certain people who couldn't...weren't ready for Middle Way school...I mean, the Mind Only school was designed by Lord Buddha for people who weren't ready for Middle Way school yet, okay. And it's a very very cool version of Buddhism, and you better know it, you better study it because it means the

reason it exists is that normal thinking people like you or me might come up with some ideas that follow the Mind Only school and are incorrect according to the ultimate interpretations, okay, so we have to learn what's almost correct so that we can weed out of our own mind our own wrong ideas about emptiness, mainly, so it's very very cool to study the Mind Only school because you get some very subtle, very beautiful and little bit wrong ideas about emptiness. And then they help you clarify your own thinking about emptiness. If you're very sensitive to this class, you'll find out that a lot of the ideas you have about emptiness are Mind Only school's ideas about emptiness and are wrong. And by studying the Mind Only school, you can purify your thinking about emptiness, you see what I mean? Mind Only school is very very close to correct, and that makes it very interesting to study, okay? And that's why we're gonna be concentrating on it. Okay. Where are we? If you remember we're...the Mind Only school says "when you want to know whether what the Buddha said was literal or figurative you have to go to a certain sutra called what...do you guys remember?

(student: The sutra)

In Tibetan, it's called (b: Do De Gong Drel)...what's it mean?

(students: (b: Commentary on the True Intent of the Sutras)

You can call it, "the sutra in which the Buddha explains all his other sutras". Okay. (laughter) Okay. (b: Do de gong drel) means, literally, "the sutra, in which Lord Buddha said, oh by the way, here's what I meant in all my other sutras". Okay? It's even called (b: the Commentary on the Intent...on the True Intent of the Other Sutras). Okay? Because it was called "commentary" for many years I thought it was by some Indian commentator. It's not. It's the Buddha's own commentary...it's like an auto-commentary on his own sutras. It's like the Buddha explaining "this is what I meant in the sutras". Okay. What sutras are we talking about? Don't forget we got here from the two turnings of the wheel. In general there are three turnings of the wheel, right? There are three great cycles of teachings in the Buddha's career, and people, you know, tend to say they

happened in order, you know, that first he taught what we call the turning of the wheel about the Four Noble Truths, or the Four Arya Truths. After that he gave the turning of the wheel on emptiness. For example the Heart Sutra, at Vulchur's Peak. And then later on in his life he gave the, what we call the turning of the wheel on the fine distinctions, where he explained what he meant in the other two turnings of the wheel, okay? But, in the debates in the monastery, we we thrash out that these are not necessarily historical periods, okay. It's not as if he never taught the Four Noble Truths later on in his life. It's not as though he never spoke of emptiness in his first period of his teaching. So when we talk about turning of the wheel we're talking about those cycles which incorporate those teachings that concentrate on those subjects, okay? So maybe there's a first turning of the wheel the first time he ever opened his mouth after getting enlightened, and then maybe there's a first turning of the wheel thirty years later and then there's some more first turning of the wheel fifty years later...something like that, okay. And so you have to think of the three turnings of the wheel like that, all right. Now, don't forget where we are. Some bodhisattva named, I don't know, Dundam Yangdak Pak, okay, Paramarta Samutgata, has come up to the Buddha in the tenth chapter of that sutra called "the sutra where I explain what I meant in all my other sutras", okay? And he says, "Lord Buddha", you know, "we really appreciated back in the first turning of the wheel you taught us the Four Arya Truths, that was really beautiful. You taught us about the five heaps. You taught us about the twelve doors of sense, you taught us about the six elements, you taught us about the eighteen categories, you taught us about the thirty seven parts of enlightenment including the eightfold arya path", you know, "all these other beautiful teachings you gave us. We really appreciate it. Then when you got to the second turning of the wheel, you basically said five things. You said, 'A-Nothing has any nature of it's own. Nothing starts, nothing stops, everything is in a state of peace, everything is in a state of nirvana'" okay. "Then you said that." That was the second turning of the wheel. And then what is this third turning of the wheel. When does the third turning of the wheel start, basically?

(student: When he asks the question.)

It's when the Bodhisattva asks the question (laughs). Okay? This is the third turning of the wheel, okay. If you want to know where it starts, it's where this Bodhisattva says, "hey, Buddha, you know, first you said all these things existed...when you gave that whole thing about the Four Arya Truths everything else, you said everything exists by nature. You never said anything about nothing existing by nature. You said many things don't have a self sometimes, you said that, but you didn't say existing by...they didn't exist by nature. Then when you got to the second turning of the wheel, you're up on Vulchur's Peak, using the Heart Sutra, for example...your eye's don't exist, your ears don't exist, your nose doesn't exist, your mouth doesn't exist, your mind doesn't exist and he goes like a list like that, it seems to contradict, okay, you seem to contradict yourself. First you said all these great teachings about the Four...and, oh everything is suffering, there's a cause, you can find a way out, this is how you get out, you know, and like that...these inspiring teachings, then you get to the second turning of the wheel, and you just get up and you like do this radical thing of saying, nothing exists, nothing has any nature of it's own, okay, so what're we supposed to believe, you know, what what do you...what do you see to contradict yourself. What are we supposed to believe when you said those things, okay. So now we get to the third turning of the wheel. And the third turning of the wheel is this Bodhisattva...is triggered by this Bodhisattva asking Lord Buddha, "did you mean what you said in the first one, or did you mean what you said in the second one, or what did you mean", okay. Specifically, he asked, "what did you mean when you said nothing has any nature of it's own". Okay. He doesn't so much ask, "oh, back in the first turning of the wheel you said everything did have a nature of it's own." He's more asking about the second turning of the wheel. What did you ask? I mean didn't you the first time you hear the Heart Sutra didn't you ask, you know, "what does he mean when he gets up and says 'there's no pen here'" Okay. What does Lord Buddha mean when he gets up and says "there's no pen here". Okay? There is no pen here, okay. Then, by asking that, by implication, you're asking, in the first turning of the wheel, what did you mean when you

said there was a pen there. Okay? But the Bodhisattva's question is very specifically about the second turning of the wheel. And wouldn't your's question be the same? You know, why did you get up and say that this thing didn't even exist, you know, what's the point? What're you trying to prove? And are...were you speaking literally or not? Are we to understand that nothing exists at all? Is that what you meant? Okay. So that's the question, which triggers the third turning of the wheel, right? The third turning of the wheel is called, (b: The turning of the wheel of fine distinctions) meaning "subtle distinctions", that the Buddha is gonna start to make distinctions, okay. In the third turning of the wheel he says, oh, Bodhisattva, Dundan Yangdak Pak, I didn't know...I I wouldn't say nothing exists...would I say that? Of course I wouldn't say that, you know. That's too radical. (laughter) Don't forget, Lord Buddha says basically five very radical things during the second turning of the wheel. Nothing has any nature of it's own.

"Nothing begins. Nothing stops. Everything is in a state of total peace from the beginning. Everything is in a state of nirvana." He says those five things, okay. We're gonna concentrate on the first one in this class and then we'll concentrate on the next four in the next class, okay? So right now we're just asking, Buddha is answering Dundam Yangdak Pak, that Bodhisattva, when he when he says, "what did you mean when you said the pen is (ngowo nyi me)? Say (ngowo) (repeat) (nyi) (repeat) (me) (repeat). (Ngowo nyi) (repeat) (me) (repeat). (Ngowo nyi) means "a nature of it's own." (Ngowo nyi) means "nature of it's own". (Me) means "it doesn't have any". Okay. It doesn't have any. Try to get the same feeling that the Bodhisattva's getting, okay. Lord Buddha is standing up there during the second turning of the wheel. Lord Buddha is holding up this pen, (laughter) and saying, "this pen does not have any nature of it's own". What does that mean to you...when I say that? This pen doesn't have any nature of it's own. What's it mean to you? What kind of feeling do you get when I say that?

(student: We imagine it or we create it in our minds)

Yeah, he's saying "we imagine it or we create it in our minds". Okay, but but I mean, if it didn't have any nature of it's own,

then couldn't I hold this up and it would look the same...you see what I mean. If this didn't have any pen-ness of it's own, and this didn't have any paper-ness of it's own, then couldn't I just hold them up then they would look the same? I mean, isn't it confusing to say, "it doesn't have any nature of being a pen"? It doesn't have any nature of being paper. I mean, isn't that confusing?

(student: Yes)

You know, doesn't that seem to be wrong (laughs) you know. Of course it has a nature of being a pen, you know. I write with it, it's (unclear) and this one...of course it has a nature of being paper, okay. What does it mean when you say it doesn't have any nature of being a pen, okay. What does it what does it mean when you say it doesn't have any nature of being a pen. Huh?

(student: It's your projection that makes you see a pen)

She says, it's your projection.

(student: Yeah)

Okay, meaning it doesn't have any nature of being a pen from it's own side. How's that? Okay. It doesn't have any nature of being a pen from it's own side. That's what Madyamika would say, okay. Forget Madyamika. (laughter) Forget everything you ever learned in this class. You are now Mind Only school. When when Geshe Thubten Rinchen taught us this in the monastery, he said, "there is the door to Madyamika, and shut it, and stop going over there, okay? You are now Mind only school and I want you to think like Mind Only school, and for the next six weeks you will be only Mind Only school, so forget this projection stuff" (laughter) okay? Forget it. Forget everything you ever heard about emptiness. You're gonna learn emptiness the wrong way now. Okay (laughter). You're gonna learn it the Mind Only way school, and it's...Mind Only school way, and it's very cool, because by learning it very well, by the end of this class, you'll be very well confused (laughter), you know, you'll be

thinking (laughs) you know, you'll be thinking of Mind Only school...you'll be thinking of emptiness like a Mind Only school person, and then at the very last class we'll tell you you're wrong again, and you get to go back to Middle Way school, okay? And what happens is it clarifies your whole thinking about emptiness. Then you can explain to somebody...somebody comes up to with some weird idea of emptiness, you say, oh ho, you got that Mind Only school problem. I used to have that. Yeah, this is how you fix it, you know. And then your thinking about emptiness becomes very very clear, okay? So, don't forget what we have on. We are in the (b: Sutra in which the Buddha explains the intent of his other sutras). This is the sutra that the Mind Only school loves to pull out and say "here's what Lord Buddha really meant". Okay, especially the tenth chapter. What's the tenth chapter? The chapter requested by the Bodhisattva. Okay. The chapter where that Bodhisattva says, "what did you mean when you said 'nothing had any nature of it's own'?" Then Lord Buddha gives a Mind Only school answer, okay. He doesn't say, "oh I meant everything is a projection". He doesn't say "I meant nothing comes from it's own side". What he says is, "oh, you're right, you know, I was speaking figuratively". Okay. "Of course not, everything is so radical as that", you know. If if you said this pen had no nature of it all, of it's own, you'd be saying it didn't exist. You can see it works, you can see it's works...I wouldn't say that. That isn't what I meant, okay? He's already giving a Mind Only school answer. Why?

(student: That's all they can handle)

'Cause that's all they can handle. That's all that the people there can handle. Okay. So why does he teach something that's wrong? To get them to move up higher, okay. It keeps them engaged, okay? Keeps them in the room, okay, and then he teaches them more and more and more (laughs) and then finally he pushes them up higher and higher, okay, but it's very necessary, okay. There's some big implications here. One is that when you teach your own students, or when you explain Buddhism to other people, you might find it necessary to make simplifications. And some of them might even be technically wrong, and that's fine...if it

keeps them engaged and you can bring them up higher. Secondly, it means that you don't know that any spiritual teacher you ever meet of any tradition might not be speaking figuratively on purpose to attract those students. So that means, the implication there is that we have to be extremely careful about judging other traditions, and judging other spiritual teachers. You can say, that's technically incorrect, but can you say that's of no benefit, or that doesn't lead people further on, or maybe this person is just speaking figuratively because he has certain students who need to hear it that way. You have to be very careful. What's the first bodhisattva vow?

(students: Praising yourself and criticizing others.)

Yeah, do not speak highly of yourself and criticize others, meaning in in that vow, other religious traditions, other religious teachers. To criticize them, to judge them as if you could read their mind, and you can't. You see what I mean? You can say, that message is incorrect for this reason and this reason and this reason, but is it of no benefit, and can you judge that person's mind and their heart and why they're teaching it that way, you can not. If you don't just the person, absolutely you must judge the system, you have to say, "that system's not correct for the following reasons". If it's appropriate to say that. If it's good for people to say that. It might not be good all the time. And His Holiness...if you watch His Holiness teach, every time he gets to a different group he's he's got a little bit different angle and that's what you're supposed to do, okay? That's what enlightened beings do, okay? Yeah, did you have a question?

(student: Yeah. This will be true also for other religions)

Of course. Yeah. I...you know, where do you draw the line between Buddhism and non-Buddhism as far as saying "this is not beneficial for people", you see what I mean? That's what I'm trying to say. If you get good at understanding what we're going to cover in this class, logically, you have to be very careful about judging other, other traditions, of all kinds, okay? It does not mean that when the time comes you don't blow them away

with correct view. You do. But but only when it's appropriate and only when it's useful and beneficial for the people who are there, okay? All right. So (ngowo nyi me) means, Lord Buddha said in the second turning of the wheel, nothing has any nature of it's own. Did you mean that Lord Buddha? And then he says, "oh Bodhisattva, no no no I didn't mean that, you know, I'm not that radical. Come on. You know. You know me better than that. I wouldn't say nothing exists, I wouldn't say nothing has any nature of it's all...I had three different things in mind when I said that. Okay. Here they are. And this is the whole foundation of the Mind Only school. If you understand what I'm about to say for the next hour, you you understand about fifty percent of the Mind Only school. So here's the first thing I had in mind when I said that, oh Bodhisattva. Say (tsen nyi) (repeat) (ngowo) (repeat) (nyi) (repeat) (me) (repeat). (Tsen nyi) (repeat) (ngowo) (repeat) (nyi) (repeat) (me) (repeat). So you see the (ngowo nyi me) part is the same, right? Doesn't have any nature of it's own. And now we just need (tsen nyi). (Tsen nyi) means "definitive, definitive". Now when we say "definitive" in Tibetan it's a very very very greasy word, okay. if I said...think of it this way. Fire is hot by definition. Okay. Fire is hot by definition. The flu is no fun by definition. (laughter) Okay (laughs). I had it the other day. Okay. You know, steel is hard by definition, okay. By definition means what in that case? Does it mean like if you look it up in Webster's it's that's its' definition?

(student: No)

Not, no. Okay. By the way, there's a great Chinese commentary on the original sutra. Je Tsongkapa will const...continually be referring to it. It's by a great scholar named Wen Sek, okay? And he ke...constantly is bring up "the Chinese commentary". This is a huge ancient Chinese commentary on on this sutra, and in that sutra the Chinese commentator...who turns out to be a Korean or something, I don't remember...(laughter) but he but he but he's writing in Chinese and he says, definition here means "like definition in a dictionary" and Je Tsongkapa says, "no no, come on. That's not what it means, okay?" It's..."by definition" doesn't mean by by the definition in the dictionary,

it just means by the very nature of that thing, okay, like fire is hot by definition. Okay. Fire means something that's hot...by definition. Okay? A pen, by definition, writes, or something like that, okay...by definition...meaning from it's own side, in it's own way, through it's own nature, okay. Here we're trying to point to a group of things where the Buddha can say, "those things don't have any existence by definition". Okay. Can you imagine something that doesn't have any existence by definition? Okay. And what what the Lord Buddha says, "we'll take (kun tak), okay. Say (kun) say (kun tak) (repeat) Okay, I'll spell it for you. Very famous in the Mind Only school. Say (kun tak) (repeat) (kun tak) (repeat). (Kun tak) is a very very very difficult word in Buddhism. It has many many different meanings, but what it means here is like "imagined" or "imaginary" or a "construct of the mind", okay? "A construct of the mind". I'll give you an example, okay. Is it possible that there could be a flower which could grow in mid-air, between us, right here where my hand is? Is it possible that a real flower could start to sprout and grow, without any earth, without any water, without any seed...it could just sit there and grow like that, okay? Normal circumstances, okay, not LSD, all right? (laughter) (laughs) Is it possible? Generally not, okay? Generally not. I mean, you might see it or imagine it or something like that, but the point is that it's it's generally speaking...that's what they call a "sky flower" or something...it's a mis-translation. It's a flower which would grow in mid-air, without any seed, without any water, without any earth, without any oxygen, just nothing...just whoop...there's a flower there, okay. Does such a thing exist?

(student: No)

Can you imagine it?

(student: yes)

Yeah, okay. That's a (kun tak). That's a mental construct. Okay. That's...there's two flavors of (kun taks), okay? There's two flavors of mental constructs. One flavor doesn't exist. One version doesn't exist, okay. A a flower that could grow in mid-

air is an example of one that doesn't exist. Now I'll give you the classical ex...no no, the imagination exists, but a real flower that corresponds to that imagination doesn't exist, okay? The construct is the imagination. That exists. But there is no corresponding reality to it. Okay. You can imagine it and the imagination exists, but there's no corresponding real flower. Okay. You can imagine a rabbit with horns on its head, right, but there's no corresponding real thing, you see what I mean? So we call it a (kun tak) of the flavor that doesn't exist, okay? Now I'll give you a (kun tak) of a flavor that does exist, and this is a beautiful example of of a construct, in Tibetan Buddhism, very very famous example, okay. This was given to us over and over and over again by the high Lama who taught us this subject...to a group of us when we were there last month, okay. He says, okay, so somebody's...some family is blessed with a child, you know. And the mommy is pregnant and and there's a child, she gets bigger and bigger and mommy and daddy are waiting expectantly, and suddenly one day a boy comes out, okay, and the...a boy child is born. Okay. And then about a day later the parents consult and they decide they call the boy, Tashi. Okay. Say (Ta shi) (repeat) (Ta shi) (repeat). Very typical Tibetan name. It means "good luck" or something like that. Like (Ta shi de lek) means, you know, "have a good day" or something like that. So there's this boy...they decide to call the boy "Tashi". And then after the second day, when the parents see this child, they think "the boy named Tashi". Okay. They think, they have a mental image of this thing called "Tashi". Okay. From that moment on, in their minds, they think of him as "Tashi", okay? So there's a difference between the blob that came out on the first day, that little, you know, (laughter) thing, you know, it's just a boy child...it's just a child. Okay. At that point it's just a physical color, shapes, crying, you know, child. And then after the second day they're starting to think of it as Tashi, okay. So think of the child as out there, some kind of, you know, ball of flesh, okay, and then there's the parents sitting back here, looking at it, and they are thinking of the child as "Tashi" and in between their mind and this child is this construct, right, this mental image called "the boy named Tashi", okay? So you got three different things here. You got that blob of flesh out there, crying, you got the parents back here looking

at it, and they are naming it, or thinking of it, right? By the way, when they talk about constructs they talk about constructs in two senses...naming and thinking, okay? It's one thing to give it the name "Tashi". It's another thing to think of him as "Tashi". Okay. So really you have a construct which is created by mind's...sorry, by names and thoughts. You have to think of that, okay? Names and thoughts. Constructs are created by names and thoughts. Name meaning "verbalization"...let's call him "Tashi". Thought meaning "thinking of him as Tashi", okay? So you got three things here, right? You got the kid out here, which existed from the first day, you got the boy named "Tashi" here, which is a con...concept or a construct which existed from the second day, and then you have the parents back here who are naming the boy or thinking of the boy in a certain way, okay? So that idea, Tashi, that concept Tashi, or construct called "the boy named Tashi" is something that is a (kun tak) and it's a (kun tak) which exists. There is a boy that corresponds to that idea, okay? There is this thing out there that corresponds to the idea the boy named Tashi. Okay. Our teacher in the monastery went over this ex...over and over and over, "I'm Tashi, this is a Tashi, this is a boy named Tashi", you know, over and over again.

And then we had a one-day break in the middle of these incredible classes...we went to the tantric college...and the Abbot gave us lunch and we had a long beautiful talk, and then the the monastery treasurer came up and he stood up and said, "I want to introduce myself, and I want to talk to you all about a special project we're working on we hope you'll support and my name is Tashi. (laughter) (laughs) And everybody started roaring (laughter) you know. (laughter) (laughs) and he was like, oh no, he didn't know what was going on, you know (laughs), it was really funny. Like twenty four hundred are laughing at him and he doesn't know why (laughter) (laughs), anyway, so we met Tashi, okay? So so now you know there's two kinds of constructs, okay, two kinds of con...constructs. Two kinds of...one of them doesn't ex...like you can imagine a flo, a flower that grow in midair, but it doesn't exist, okay? The other is thinking of somebody in a certain way and you have like this mental construct. We're already getting very close to emptiness, aren't we? There's obviously a reason why Lord Buddha is bringing up these three different kinds of no self nature, okay. He doesn't

answer the Bodhisattva and says "oh everything's a projection, that's what I sa...meant when I said nothing had any nature of it's own". He says, "oh oh, yeah, you know, I didn't mean it literally. Don't take it literally". There's three kinds, there's three ways in which things don't exist or don't have their own self nature. One is all of those things in the world that don't have any definitive nature of their own. "Oh, what are those", says the Bodhisattva. And Lord Buddha says "constructs. Things that you make up in your mind". That was the answer that that Ke...Ken gave when we first started the class. I said what does it mean not to exist by definition and he came up with it on his own. He said, "oh things that you imagine". Things that are just made up in your mind. And that's exactly the first kind of no-self nature. So Lord Buddha says, "oh, the first thing I was talking about when I said nothing had any nature of it's own was things that don't have any definitive nature and that's all those things that you just imagine. Whether they exist or not, whether they refer to things that exist or not, it's all the things that you imagine, Okay? And that's called (kun tak), okay. In the Mind Only school, if you understand what we call the "three attributes" of the Mind Only school then you understand the Mind Only school. This is the first one. Somebody says "what're you studying in Michael Roach's class?", you say "we're studying Mind Only." Said, "give me the three attributes". What are the three attributes? Oh, first one is (kun tak). Okay. And they'll say, "oh, they're already on to (kun taks), wow", you know, (laughter) (laughs) okay? Now you have to know the other two or else you get embarrassed, okay? Then Lord Buddha says, "oh oh. What I said nothing has any nature of it's own, here's the second thing I meant". Say (kyewa) (repeat) (ngowo) (repeat) (nyi) (repeat) (mepa). (Kyewa) (repeat) (ngowo) (repeat) (nyi) (repeat) (mepa). Okay. (Kyewa) means "for something to grow", okay? (Kyewa) means "to grow". (Ngowo nyi mepa) you know. It means what?

(student: Doesn't exist)

Has no nature of it's own. Okay. Has no nature of it's own. Okay. And what Lord Buddha is saying, "the second thing I meant during the second turning of the wheel when I got up and said

nothing has any nature of it's own, I meant there are certain things in the world that don't grow through any nature of their own. They don't have any nature of their own in the sense that they don't grow through any nature of their own, okay? What does that mean? Very very simple. There are things in the world which grow through their causes and their conditions. That's all. Okay. There are things in the world which don't grow through not having causes and conditions. Okay. Can anything grow without it's causes and conditions?

(student: No)

No. Okay. Impossible. So all Lord Buddha says..."look when I said things don't have their nature, what I meant about stuff that grows is that it doesn't grow without it's causes and conditions. It doesn't have any nature of growing without it's causes and conditions. Said positively, what? They...all those things which grow, ha...do have a nature, of growing through their causes and conditions. Said negatively, nothing has any nature of growing that grows without growing from it's causes and conditions, okay? So what's he talking about here...things that grow. What's he trying to say when he says they have no nature. He's saying, they don't have any nature of growing by themselves. Okay. They depend on other stuff. We're getting very close to what? Friday night people. (laughter) Dependent origination. The wheel of life. The twelve links. Okay. All he's saying is that, look, there's certain stuff in the world that grows, and it doesn't have a nature of growing?

(student: independently)

By itself. Okay. It does have a nature of growing from other things. So in each case we're gonna get a positive and a negative, right. In this case, what's the positive? Things do have a nature of growing from other things. Things don't have a nature of growing from themselves. What's the most important example of this. Your suffering, your bad days, your old age, your sickness, everything about your life that you don't like, okay? Everything like that. (Duk den). Say (duk den) (repeat) (duk den) (repeat). The arya truth of suffering, which is what?

Which is your whole life. Okay. The arya truth of suffering. Everything about your life. The fact that a) half the stuff that happens to you is bad, the fact that b) the good stuff always changes and goes away, gets worse (laughs), okay? That's it, that summarizes your life. That's (duk den). The truth of the source of suffering, okay. Does it have...why why is Buddha saying, "it doesn't have a nature"? What is he trying to tell you. In the second turning of the wheel he's talking about your suffering. Everything bad that happened to you all day today, and he's saying, "it doesn't have a nature". What does he mean?

(students: It's not there?)

He's not saying it's not there. (laughs)

(student: It's not by itself)

Huh? Yeah, he's just saying it doesn't happen from nothing, man.

You gotta figure out where it's coming from. That's all. In a negative way, your suffering does not come from nothing. You have to figure out why this is happening to you. You know, you have to figure out why you're getting old and you have to stop it. Okay. You have to figure out why things happen to you all day that you don't like and you have to stop it. Okay.

In...said in a positive way, everything has a cause.

Everything bad that's happening to you has a real cause. Okay.

Said in a negative way, nothing bad that's happened to you comes from itself. There's there's a hidden cause. If you could figure it out, you could get out of all this stuff. You don't have to get old. And you don't have to die. And you don't have to live in a world like this. This world is a booboo (laughter).

This world is the desire, the desire realm is a mistake. People get here by making a mistake. Okay. Correct the mistake, you're out of here. Really. We're all in the same boat...it's very funny. We're at a slice of the reality pie where you must suffer, and you can get out of it. You can move out of that that level. You can go to a different level where they don't suffer. We're just here by accident. We're here because we didn't learn.

What? Dependent origination. Okay. So Lord Buddha says...you weren't here on Friday night, okay...anyway, (laughs) so Lord

Buddha's basically saying, look, you know, don't think...what I said when I said nothing has a nature, when I was talking about "caused" things, things that have causes, and specifically about your bad time in your life, all I meant was it doesn't happen from nothing. It happens from something. And if you figure it out you don't have to keep like that, okay. That's all. That's what I said...that's what I meant when I said "nothing starts, nothing has any nature of starting". Nothing has any nature of beginning. That's all I meant. Okay. Would I say it's all a projection? No. (laughter) you know, okay? All right. It's interesting. I'll ask you a co...cool question. Third turning of the wheel is literal or figurative, according to the Mind Only school. When the Bud...when the Buddha is saying all this stuff, "oh I didn't mean it's all a projection, I didn't mean that", is he being literal or figurative?

(students: literal)

Literal. Uh! Yeah, in the Mind Only school. Okay. To the Mind Only school he's being literal when he says "oh oh, I I didn't mean that when I said everything was a projection," okay. They take him to be literal. Now, switch over to the Middle Way hat. Take off the Mind Only hat and put on the Middle Way. What do they say about the third turning of the wheel?

(students: figurative)

Buddha was being figurative when he said, "I didn't mean all that stuff about projections. Of course things have a nature. I wouldn't say things don't have a nature. Okay." Second turning of the wheel, Mind Only school, literal or figurative?

(student: Figurative)

Figurative. Okay. The Buddha didn't mean it when he said "nothing has any nature of it's own". According to the Mind Only school, okay? In the second turning of the wheel when Lord Buddha said this pen doesn't have any nature of it's own, he was being figurative, okay. According to the middle way school? Literal. Okay. What about the first turning of the wheel? Oh,

the five heaps, four arya truth, they all exist by definition.

(student: For who?)

Ah, good question. (laughter) Mind Only school.

(students: Literal. Figurative. I mean literal)

Literal. Literal. Okay. Middle Way School?

(students: Figurative)

Figurative. He didn't mean it, okay. He was just trying to help out those poor, you know, five guys that he first met. All right? You gotta get used to that. It's very cool. You gotta slide between the different schools. All right? Okay. So the things in the world which don't have a nature of growing all on their own, stated negatively? The things in the world which do have a nature of growing from their causes and conditions, stated positively, right, are called (shen wang). Say (shen wang) (repeat) (shen wang) (repeat). Very very famous, okay? People say, "what're you studying?" Mind Only school. "Hey, what are the three attributes?" (Kun tak, shen wang). Okay. You gotta have it like boom boom boom. You know. (Shen) means "other". Something other. (Wang) means "power". A (shen wang) means "things that grow are not...what do you call it...independent, they depend on other things." See they are at the mercy of other things. How's that. (Shen wang) means "at the mercy of other things." What. If you have ignorance you will get old and die. How's that? Okay. Your death and your aging are at the mercy of your ignorance. As long as the ignorance is there, it's pushing them around. It's calling the shots. As soon as you remove the ignorance, you do not have to get old and die. Okay. Period. Okay. So so aging itself, the fact that you are getting older year by year is (shen wang). It's at the mercy of other factors. It's occurring at the mercy of other factors. What? Link number one in the wheel of life...ignorance. Okay. Aging and death are link number twelve and they come from link number one. Link number one triggers a process which creates link number twelve. If you could shut off the wheel of life, the faucet, at link number one, you don't have

to get old and die in this life time. You don't have to, okay?
That's that's the whole point, okay? So (shen wang) means "those things that are at the mercy of other things" meaning, anything which has as it's own causes and conditions. Okay. Anything which has it's own causes and conditions. Meaning, all changing things. Meaning ninety-nine percent of your world. Okay. Ninety-nine percent of your world. There's very few things in your experience which are not changing, almost nothing. Okay. What's an example of one? How about the imagination of a sky-flower? You see what I mean? Does it change? I mean the perfect idealization of an object...we call it unchanging, okay. We say it's unchanging. Okay. And the idealization called "Tashi", the boy named Tashi, Tashi the idea "Tashi" is what we call unchanging. The concept "Tashi" is unchanging. Okay. The the mental image, he is Tashi, is a fact. It's a...fact's don't change. It's either true or false but it doesn't change once it's true. You see what I mean? Is it true that the sky is blue? Yes. Is it more or less true as the days go by? No. Okay. Is it true that all things have emptiness? Yes. Could that be fifty percent true?

(student: No)

No. Okay. It's a concept. Construct. Okay. They don't change. But (shen wangs) are different. (Shen wangs) change all the time. What's a (shen wang)? Your pen, your arm, your nose, your eye, your world, your city, your school, your paper, okay, your life, everything around you, everything, your mind, okay, is changing, okay? That's called (shen wang), okay? Does it have a nature of it's own?

(student: no)

You should ask me whose school.

(students: Yes. Which school. (laughter))

Ah.h.h.h. I would say Mind Only school. Does it have a nature of it's own?

(student: Yes)

Does your nose have a nature of it's own?

(student: Yes)

Huh? I was got through saying it didn't.

(student: Mind Only)

No, it does not have a nature of it's own. What kind of nature of it's own doesn't it have? It doesn't have a nature of growing without any kind of causes. Okay. It doesn't have a nature of coming from nothing. Okay. That's all. That's all. That's it's (kyewa ngowo nyi mepa), okay. That's that's...oh Lord Buddha says, "oh yeah, I did say about your nose that it doesn't have any nature of it's own. I didn't mean it as a projection or anything wild like that. All I mean was that it comes from it's own causes. It does not have a nature of not coming from any causes. Okay. If you like your nose or you don't like your nose, there's a reason for that. There's a certain karma that's causing that. That's all. That's all I meant. I meant it doesn't happen by accident. It doesn't happen out of the blue from nothing. There's a reason for your nose. There's an exact reason for every detail of your nose and everything is depending from some past karma that you do, okay? Yeah?

(student: (unclear))

Yeah, she she said, she said, "what's a (kun tak) of your nose?" Okay, what's the mental construct of your nose. Yeah, it's thinking about your nose as your nose, and that doesn't change. Okay. The fact that your nose is a nose. How's that? Doesn't change. Idealization of nose...nose. Remember? We were in California, we did "car car". Now we're doing "nose nose". (laughter) Okay. Okay. So you see, this is...by the way, one reason why in the Mind Only school they're called the three attributes, meaning you can tie them into almost every object, you see. There's a (shen wang)-ness about your nose which is the fact that it's a changing, growing thing and there's a (kun

tak)ness about your nose which is that when you perceive your nose you're actually relying very heavily on a mental picture, or ways of thinking about your nose. In the Mind Only school ultimately you are not even perceiving your nose. You are perceiving some kind of mental picture. Okay. Very subtle. But you can establish all three natures with almost any object, and we'll get to that. Okay. Your nose has a (shen wang-ness) about it and it has a (kun tak-ness) about it. Okay. Your nose is an example of (shen wang), meaning a changing thing, or a dependent thing...I'll call it dependent thing, okay. And your nose has a conceptual thing about it which is? You know, basically when you perceive your nose, it's that you're thinking about it as your nose. Okay. And you're actually mostly perceiving your idea of your nose rather than your nose. Okay. Yeah.

(student: I'm a little bit hung up on the unchanging nature of (kun tak) especially with the example of the name. If if if someone becomes another name, doesn't the (kun tak) of the original name change?)

He's saying, well, if you talk about (kun taks) as names, can't names change? For example, first he was "blob" and then he was "Tashi", right? Okay. I mean that seems to be changing. Right. Think of it more as the fact that he is called what he's called rather than what he's called, okay. See, facts are unchanging, okay. The fact that it's a certain temperature in this room is constant. Okay. The fact that this pen doesn't have it's own nature is constant. It's never one hundred...it's never fifty percent empty. Or sixty-five percent empty. Or more empty five minutes from now and less empty ten minutes from now. It is a constant...facts are a constant. Truths are a constant, okay. Is this planet round, I mean according to our present knowledge?

(student: yes)

Yes. Does the fact that the planet is round ever change? I mean not not in our normal every day perception, okay. Can the planet itself be destroyed? Yes. After that can we say that the fact that the planet is round has changed. No. It has gone out of existence, and there's a big difference. The planet did not

become less round. The planet just went away. Okay. Is this pen empty? Yes. Does this pen have emptiness? Yes. Does it have any more emptiness today than it has tomorrow? No. Emptiness just means it's not co...not not a projection (laughs) okay. It's not like fifty percent empty today and a hundred percent...truths are unwavering. Truths either are true, hundred percent or not. They're either on or off. That's all. And that's what...in (kun tak) the fact that the boy is named "Tashi" is the (kun tak). You gotta...it's very subtle. And that doesn't change. The boy can die, but he's not less called Tashi before before he died than after he died...you see what I mean? Tashi is gone. You can't say about the boy that he's called Tashi. But it's not like Tashi's not Tashi. Okay.

(student: But if suddenly he called himself Ronald Reagan?
(laughs))

Yeah, you can say that, you can say that.

(student: So what's changed and what hasn't changed?)

You wouldn't say that the (kun tak) has changed, okay. He is the thing we call...he he is the thing we used to call Tashi hasn't is not changing...you see? He is the thing, and he is the thing we call Ronald Reagan. Is a fact, you see what I mean, is a fact, is an unchanging fact. Okay. It can go out of existence or into existence, but it changing...don't forget, changing doesn't mean necessarily destroyed. Changing means "more or less", you know, wavering like that. It's very subtle, okay? It's very subtle. The fact that this is empty never changes, but the emptiness of the pen can go out of existence. But when it goes out of existence, it's either existing or not existing. When it's existing, the pen is a hundred percent empty, okay. It's never more or less true that it's empty. It's always a hundred percent true that it's empty. You gotta get used to that. Okay. Did you have a question?

(student: Yeah, on the last question approximation or fuzzy notion, where do you put that in this?)

Oh, she said "what about a thing called (yi chu)?" We talked last class about approximate understandings of things. Those are (shen wangs). All all mental things are changing things. All mental things are dependent things. All mental things depend on their causes and conditions. They are all lumped into the category of (shen wangs), changing things, dependent things. Okay. Yeah?

(student: (unclear))

It's a mental image. It's not made of mental stuff. It's like that. It's a concept. It's a fact and not...mental stuff in Buddhism means "does it perceive"? You see. Does it perceive. You see. Is it consciousness itself, okay. That's the test. Is this mental stuff? No, because it can't perceive anything. See what I mean. Don't get confused about objects of the mind and the mind itself. The mind is a perceiving thing. Mental stuff is perceiving stuff. Stuff which has the quality of perceiving, okay? And constructs are not perceiving, they are perceived by the mind. Okay. Big difference. When I saw mental stuff, I mean made of the stuff of consciousness. Meaning (sel shing rikpa), knowing, conscious, aware. Okay? The mental constructs themselves are not thinking things. They are things in your mind. Okay. Okay. Last one. It's nice to be in another school because you can always say "oh, this school doesn't make sense" (laughter) (laughs), when you get into a hard question. By the way this is probably the most difficult class. I mean this is where you're getting the the structure of the mind only school, okay, and then it...from here on it will be easier. This is where you get the main class with everything that you've learned before. Okay. Say (dun dam) (repeat), I'm sorry, (dundampa) (repeat) (ngowo) (repeat) (nyi) (repeat) (mepa) (repeat), and by the way we will go over these three qualities again and again and again and again, okay, so don't get nervous. Okay. If you didn't get it the first time we'll be going it over and again...this is just the introduction. When the teacher got to this in in the monastery, everyone was like...(laughter), you know (laughs) and these other guy go home and think about it come back tomorrow (laughter) okay. Said (dundampa) (repeat) (ngowo) (repeat) (nyi) (repeat) (mepa) (repeat). Okay. And then Lord

Buddha says to the Bodhisattva, "okay, here's the third thing I meant...sorry I keep stepping on your toe... here's the third thing I meant when I said "nothing has any nature of it's own", okay. Here's the third thing I meant. What was the first thing he meant? Oh, some things don't have any def...nature of existing by definition. What? Oh, things that you imagine, okay. So that's what I was talking about the first time...you know, the first thing I was talking about when I said nothing had any nature was there's certain stuff like imaginary things that don't have any definitive nature of their own. That's what I meant. That's the first thing I meant. Oh, and then there's other things that grow you know, and die...flower and die, oh those things don't have any nature of growing on their own. Okay. That was the second thing I meant. Now here's the third thing I meant. Say (dundampa) (repeat) (ngowo) (repeat) (nyi) (repeat) (mepa) (repeat). (Dundampa) means "ultimate", okay. "Ultimate". (Dundampa) means "ultimate". (Ngowo nyi mepa) is the same. Say (ngowo nyi) (repeat) (mepa) (repeat). (Ngowo nyi) (repeat) (mepa) (repeat). Okay. (Dundampa) means "ultimate". Okay. (Dundampa) means "ultimate". So some things I was talking about don't have a nature of being ultimate. And that's...that's the third thing I meant when I was talking about, okay. Some things don't have a nature of being ultimate. And that's the third thing I meant when I said "nothing has any nature of it's own". Okay? Those are the three different things I meant when I'm when I said "nothing has any nature of it's own", okay. What does it mean "not to be ultimate"? We could talk about it in two different ways. Do...are (kun taks) ultimate? Are (kuntaks) ultimate?

(students: No)

Is that imaginary flower ultimate?

(students: No)

No. It doesn't have any existence by definition. It doesn't have any real existence, okay? All right. How about Tashi? The idea Tashi? No. It's an imaginary thing, okay. It doesn't have it's own self-standing existence, okay? If the dad wasn't there

and the mom wasn't there to think of him as Tashi, you think there'd be a Tashi?

(students: no)

Not as a Tashi, okay? Would there be a blob of flesh crying? Yes, okay. Would there be a Tashi? No. Why? Nobody thought of him as Trashy, Tashi yet and no one called him Tashi yet. Okay. So in that sense, (kun taks) aren't ultimate. Why. They're just imaginary. How could they be ultimate? They're just imaginary. Okay. Are (shen wangs) ultimate?

(student: No)

Are dependent things ultimate? We can go to a different reason here, okay. Are (shen wangs) ultimate, are changing things ultimate? No. Why? Because when you perceive them you don't perceive ultimate reality. Okay. When you are in the direct perception of emptiness are you focusing...are you perceiving (shen wangs), changing things? What do you think?

(student: No)

I'll ask you again. In that twenty minutes that changes your whole being forever, the day that you become two of the three Jewels, okay, the day that you become God according to Buddhism, you know, on that day, on that thing that you perceive for twenty minutes, is that a changing thing or not?

(student: No)

Is it...no. Okay. Why? What is it? What do you see? Emptiness. Emptiness, okay. Is emptiness a changing thing or an unchanging thing?

It's an unchanging thing. Prove it. Come on it's just an absence of something, okay. It's an absence of something. Is there a two headed purple thirty foot elephant in this room at this moment?

(student: No)

(laughs) (laughter) You say no, okay, I mean nobody looked under the chairs or anything, okay (laughs), yeah, yeah, you say no, you know. Why? Well, first of all they don't exist at all. They couldn't be in any room anyway. I'm talking about one that purely doesn't exist, okay? Let's say in theory that such a thing doesn't exist. Two headed, forty foot purple elephant rampaging through this room, smashing people, breaking chairs, everything...does it exist? No. Is this room empty of such an elephant?

(student: Yes)

Yes. That's one kind of emptiness in that room. Is that the kind of emptiness that when you perceive it it changes your reality forever? No. (laughter) Okay. So it's not really the ultimate emptiness. But is it a form of emptiness in this room? Does this room display or exhibit that kind of emptiness?

(student: Yes)

Yes. Does it change?

(student: No)

Does this room at a certain hour become less empty of a thirty foot, two headed purple elephant? No. It's either purely empty or not (laughs) okay. You gotta get used to that. Emptiness is the pure absence of something. Hundred percent absent. It's not like there's half of a purple elephant here, or maybe there could be one tomorrow, or there's a doubt about it or something...it's just purely empty of that. Self-existence is the same thing. Most people don't ever understand that when we speak about emptiness we're speaking about something that could never exist anyway. It's exactly the same ontological level as a two headed thirty foot purple elephant. For something in this room to be self-existent would be exactly the same as anything in this room being a two headed purple, thirty foot, rampaging elephant. They're equally impossible. There's no such thing. There never

was any such thing. There never will be any such thing. And this room is empty of self-existence too. Same thing. It...does it ever get more or less empty of self existence? No. I, it a self existence can't exist, okay. It's...this room has always been a hundred percent empty of self existence. This room will always be a hundred percent empty of self existence. Self existence is an unchanging absence of something. Okay. Unchanging absence of something. That's ultimate reality. Okay. That is the ultimate. Now, question. Can (shen wangs) be ultimate reality? Can dependent things, which grow from their causes and conditions be ultimate reality? No. Why? They change. (laughs) okay. Once something has come from a cause it changes. Why? The energy of the cause fluctuates, therefore the thing it's pushing out has to fluctuate. It's like a fountain, you know. If the water pressure changes, it has to get down. If the water pressure increases, it has to go up. Okay. If the cause is strong the result is strong. If the cause weakens, the result weakens. Cause...results are at the mercy of their causes, okay? And causes always wear out. That's why you're having a bad time in your life. Whatever wimpy good karma you ever had is wearing out as we speak (laughs) (laughter) okay, and you're getting older, okay, really, okay. (laughs) It's the nature of good, dirty...what we call "dirty good karma". Any good thing in your life is at the mercy of a cause called "dirty good karma" and dirty good karma always wears out. Don't feel bad about your last break up. It had to break up. (laughter) Okay. It was (laughs) created by dirty good karma. Okay. As same as everything good thing in your life. The idea is to get...is to change things to pure good karma. There's a big difference, okay. Yeah?

(student: My questions kind of goes back to the last (unclear))

Yeah

(student: talking about like facts (unclear) completely independent so in other words if you have the facts (unclear) but that is completely unchanging, right?)

Yeah, the facts don't change.

(student: That what keeps throwing me because like because to me the facts that appear to arise in conjunction with viewing the earth as being round, okay, so that would arise by, you know, my perceiving it)

Yeah.

(student: So that's kinda throwing me because when the earth goes away that fact no longer has any relevance or value)

Right.

(student: So how (unclear))

Facts, you have to get used to this. It's a big distinction and you have to think about it and you have to cook it, okay. Facts can go in and out of existence as the objects to which they refer go in and out of existence. The fact that this pen is empty will one day go out of existence, when?

(student: When the pen goes)

When the pen itself is destroyed. But does that fact ever change? No. As long as it's present, it's value never varies. How's that? Okay. It can go out of existence but it can't like get less.

(cut)

thirty seconds, you know, that somehow it's less empty thirty...as it's going out of existence, okay. As long as it's here in any shape and form or any part of it is still here, it is still a hundred percent empty. Okay. That's...you gotta get used to that, okay. Yeah?

(student: Is it safe to say that Mind Only school way of thought would say that if the tree fell in the forest when nobody was there it would still make a sound and the Middle Way school would say that it didn't make a sound)

(laughs) You can say something like that. She said, you know, tree in the forest thing. Mind Only school would probably say something like it's there because it's existing from its own side. The Middle Way school would might say that it's not there 'cause no one's perceiving it. Okay. I would say that's probably fair although you'd to be careful, you know, but generally speaking say that. By the way I'll tell you, and it's very important, it's on your homework, okay, now that she brought it up, okay, what does it mean to exist really in the Mind Only school, okay. What does it...by the way, when I say "really" I mean "by definition". Okay. In the Mind Only school we're gonna talk about "by definition", okay. Some things exist by definition. Other things don't. What does it mean to exist by definition, okay. We have to talk about it. Generally, if a thing has some unique way of being from its own side, in the Mind Only school, we say it exists by definition. Pens exist by definition. Okay. Why? It has some nature coming from its own side. It has a unique way of being coming from its own side, okay. And that's how you feel, right? We are touching on a sore point, okay. You...reason you haven't seen emptiness directly yet, if you haven't, is because you really believe this. You are a Mind Only school person. I accuse you of being a Mind Only school person. (laughter) Okay. Everytime the boss yells at you, you swear it's coming from him. Okay. From his uni...you can't stand to think that it's you. You cannot accept it. You go on denying it and you keep suffering because of that. It let...if you had not seen emptiness directly in this lifetime or gotten very close, I accuse you of being a Mind Only school. My boss exists by definition. Why? Because when he gets mad, that's coming from its own unique nature that's coming from him, not from me. There is something out there. I de...I insist that there's something out there. Okay. You're Mind Only school. You're stuck in the Mind Only school. That's why we study the Mind Only school...so you can get sensitive to that fact. You gotta go to work tomorrow and see if you're Mind Only school or not (laughter). Okay. No, and how do you tell? It's when you get upset. You can only have a mental affliction if you misunderstand reality. That's the way mental afflictions work. You cannot get upset unless you misunderstand reality. You

cannot get upset at an object in your life unless you are Mind...stuck in the Mind Only school...about that thing, okay? Yes, it has it's own unique way of being from it's own side. It's not me, okay. There is something out there, okay, coming from it's side. And I'm mad at it and I wish they would fix themselves (laughter), you know, okay? You can't have a mental affliction unless you misunderstand reality. Mental afflictions and an understanding of emptiness can not coexist in one human mind at one moment. Impossible. That's why the antidote for mental afflictions is seeing emptiness, is understanding an objects...you can not be unhappy towards an object if you understand it's emptiness. Period. It's cool. (laughter) The key to happiness, you know...if you're not stuck in the Mind Only school you cannot be unhappy about an object. How's that? If...or, conversely, if you are unhappy or upset at something, you're stuck in the Mind Only school way of thinking about it, okay? Yeah, Sikes?

(student, Sikes: Has there ever been a Mind Only school arya?)

(laughs) He says, "has there ever been a Mind Only school arya"? The answer is no. Has not. Has not. Okay. And it's a big debate in the monastery. So what about Arya Asanga. He was Mind Only school. He taught the Mind Only school. So did Lord Buddha (laughter) okay. You see what I mean? Okay. Oh, so somebody comes up to you and says, "what does it mean in the Mind Only school for something to exist, to exist by definition. What're you gonna say? That thing exists out there, from it's own side, with it's own unique way of being. Okay. That's what it means in the Mind Only school to "exist by definition". Okay. Yeah.

(student: Mind Only as opposed to other schools (unclear))

Sorry?

(student: Does the Mind Only school as opposed to all the other schools that believe that objects have an existence of their own, from their own side, say that it exists only by definition?)

Yeah. Basically.

(student: I'm kind of confused because)

Basically, but it's very delicate...no it's very, it's it's very delicate, it's very delicate. We'll go into it. We'll talk about it. Okay. Say (yong drup) (repeat) (yong drup) (repeat). (Yong drup) is the word for the lack of any ultimate nature, and it is the code word in the Mind Only school for emptiness itself. Okay. And this is the third thing that the Buddha was referring to when he said nothing had any nature of it's own. What's that? (Yong drup). What's (yong drup)? Emptiness. Okay. Emptiness itself.

(student: Did you say the code word in the in the Mind Only school?)

Yeah, Mind Only school, (yong drup) is a code word for emptiness, okay. What does (yong) mean? (Yong) means "everything, totality". (Drup) means "is". What's "totally is" mean? Totally is means "the minute an object exists it is one hundred percent empty. So in the Mind Only school we call "emptiness" "totality". Okay. You can call (yong drup), you can translate it as "totality". Totality. Don't forget it's a code word for?

(student: emptiness)

Emptiness. It's the Mind Only school's word for emptiness. What does (yong drup) mean literally? Oh, everything exists. What does that mean? The soon...as soon as an object exists, it's one hundred percent empty. Okay. Every object. As soon as it comes into being it is permeated by emptiness. Is it emptiness? No. This is a changing thing. It can't be emptiness. We already talked about that, okay? All right. Yeah?

(student: What about before it comes into being. Does it have it's emptiness then?)

He asked, "before a thing came into being, does it have it's emptiness"? No. You have to be existing to have your own emptiness. It's...before you come into being, you don't have

emptiness. After you stop being you don't have emptiness. Okay.

(student: Does emptiness have it's own emptiness?)

Emptiness absolutely has it's own emptiness.

(student: In Mind Only?)

In Mind Only. Yeah. Okay. So (yong drup) is gonna be our code word for emptiness. So, we're gonna take a break but just before that I'm gonna ask you three questions, okay? Lord Buddha, in the second turning of the wheel, said "nothing has any nature of it's own". Was he being literal?

(students: For who? Yes. What school?)

She's the only one who answered correctly. (laughter) What did you say?

(student: For who?)

For whom? Okay. I'll ask it again, okay? (laughs) Lord Buddha got up at the second turning of the wheel and said "nothing has any nature of it's own". Was he...did he mean it?

(student: Not to the Mind Only School.)

Not for the Mind Only School. Okay. Well, what did he mean? Oh, don't you remember? He talked about...the Bodhisattva asked him that. And he said, oh oh oh I didn't say "nothing has any nature of it's own". What I meant was, there's certain things like mental images, constructs of your mind that don't have any definitive nature of their own. That's one thing I meant. I mean they don't have any real reality from their own side. You know, they're just kind of made up with your mind, okay. That's the first thing I meant. The second thing I meant was there's these changing things all around you, okay, and when I said they don't have any nature, I meant they don't have any nature just happening from their own side. They're happening because of some

bad karma you did. Get it? Okay. And then the third thing I meant was, look, things don't have a nature of being ultimate. Changing things aren't ultimate because they are not what you perceive when you perceive emptiness directly. Okay. Images, constructs aren't ultimate because you just make 'em up. And that is their emptiness, okay? That is their emptiness. They are not ultimate. Okay. They are not ultimate. Those two things. Okay. Their lack of being ultimate is their emptiness. How's that? Okay. So that's how we derived emptiness in the Mind Only School. We'll be going through it over and over again. Don't get nervous, okay (laughter), don't, don't not come back after the cookies. Okay. (laughter). Come back in about five or ten minutes, okay?

(break)

Say (rang gi) (repeat) (tsen nyi kyi) (repeat) (druppa) (repeat).
(Rang gi) (repeat) (tsen nyi kyi) (repeat) (druppa) (repeat).
This means "exists by definition", okay? (Rang gi tsen nyi kyi) means "by definition". (Druppa) means "exists". Exists by definition. Now you gotta put your thinking hat, okay, on. Which thinking hat?

(students: Mind Only)

Okay (laughs) Mind Only. (laughter) Somebody made an interesting point...Axel made an interesting point. Somebody asked me were there any Mind Only aryas, and I said no, right? According to whom? (laughter)

(student: Middle Way)

According to the Middle Way School. According to the Mind Only School, how many Middle Way aryas are there?

(students: none)

None. (laughs) (laughter) Okay? Why? Oh those Middle Way guys, they're nihilists. They think nothing exists. They say nothing exists. They're crazy. Okay. All right? You gotta think like

that. All right? Okay. Mind Only School (Rang gi tsen nyi kyi druppa). Exist by definition. What do they mean? Does this pen exist by definition according to the Mind Only School?

(students: yes)

Yes. Okay. Why? It has some existence from it's own side. Okay. If it didn't, then I could hold this up and it would be a pen. I mean if things were just random, crazy, nothing has any nature of it's own, then why don't you see a pen when I hold this up? You see what I mean? Things must have some nature of existing from their own side through some unique way of being of their own, okay? They exist through some unique way of being from their own side, on their own, okay. They must have something. Okay. That's what it means, in this school, to exist from your own side. I'm sorry, to exist by definition. Stated negatively, it is not simply a made up with your mind. Okay. It is not simply something you made up with your mind. It has it's own unique way of being from it's own side, okay. Now of those three categories of stuff in the Mind Only School...what? Say (kun tak) (repeat) you...this is gonna become a Mind Only mantra, okay. (Kun tak) (repeat) (shen wang) (repeat) (yong drup) (repeat). (Kun tak) (repeat) (shen wang) (repeat) (yong drup) (repeat). (Kun tak) meaning "constructs", right, mental constructs. (Shen wang) meaning "dependent things...things that come fro...grow from causes and conditions". (Yong drup) meaning "emptiness itself". Okay. Now. Question for you guys. If existing by definition in this school means it comes from it's own side, through it's own unique way of it's own being, of it's own and it's not simply made up with your mind, how many of those three things exist by definition? Do (kun taks) exist by definition according to the Mind Only School?

(students: No)

No. Why? They're just made up with your mind. They don't come from their own side. Tashi...if if Tashi came on it's own side, then the minute that blob came out of the mom's tummy, they'd say "oh, Tashi." Okay. He would suggest Tashi from his own side. The way that the blob does, okay. That proves, okay. That

proves that they're not. Okay. Can't just grow on it's own, okay ...in the mi...air like that. Okay? You can imagine it, but it can't really do it, right? Okay. How 'bout (shen wangs), how 'bout things that come...how 'bout this pen, thing that came from it's own causes and conditions. Does it exist by definition? In the Mind Only School?

(students: Yes)

Yeah. Why? Negatively stated? It is not just a? Imagined thing, okay? It's not just something you made up with your mind, okay? Positively stated? It is something that's coming from it's own wa...side, through it's own unique way...it has it's way of being, out there, on it's own, okay, it does have, okay. That's what it means. Now how about emptiness itself. Is it something you just make up with your mind? In this school?

(students: No)

No. Okay. Every object has it. Especially (shen wangs) have it. Okay. Every object has it. It's something that also has it's own unique way of being from it's own side...emptiness. Okay. So it does exist by definition. So in this school, how many of those three groups exist by definition?

(student: Two)

Number two and number three. Number one doesn't because it's just something you make up in your mind, okay? Now contrast that...what what'd they say in high school? Compare and contrast, right? Compare and contrast. Compare and contrast that to the...now go to the Middle Way School. Go back to those other classes we had, okay. Does this pen exist by definition?

(students: No)

No. And I'll tell you why. If you strip away the idea of the pen which is forced on you by your karma, can you find a pen?

(students: No)

No. When a dog comes in here, without their karma forcing them to see it as a pen, do they see a pen?

(student: No)

They can not. Do not. They see a stick...something to chew on. Okay. Strip away the name, meaning strip away the thought of it in a certain way forced on you by your past karma, you can not find the pen. That's proof that it does not exist by definition, okay? Now you got two...you gotta be able to flirt between the two schools. You gotta be able to flow between the two schools. Okay. Ready? Here we go. (laughter) Mind Only School. Does it exist by definition, this pen, Geraldo?

(students: Yes)

Yeah, why? 'Cause I'm not just making it up in my mind, and it has it's own unique way of being from it's own side, okay. Nigel. Middle Way School...Does it exist by definition?

(student, Nigel: No)

No, why?

(student, Nigel: nothing does)

Come on. Wimpy. (laughter) No because if I strip away my idea of it as a pen which is forced on me by my past karma...if I strip away...if I try to look at it as if I'm a dog or an eskimo who never saw a pen before, I have no karma to see it as a pen, strip away that, strip away the name and thought of it as a pen, is there a pen there? Can you find a pen there? No. Okay. That's proof in the Middle Way School that it does not exist by definition. How many things in the Middle Way School exist by definition?

(student: None)

Nada. Nothing. Okay. If you don't have the karma to see

something a certain way, if you don't have the projection or the imputation caused by your own karma to see it a certain way, will you ever see it that way? No. Will it ever exist that way? No.

Okay. What's that got to do with my life? It's a projection to see myself getting old. It's a projection to see myself dying. You can change it. If it wasn't a projection you're stuck. You might as well just go out and drink tonight. (laughter), you know, because it is a projection, there's hope. Okay. It's it's extremely important that it's a projection, okay. It's our ticket out. Okay? So if it's a projection what'm I supposed to do? Collect some good karma please (laughs) okay? All right? That's all. (laughter) That's all. Okay. Su...Buchiari. Does it exist by definition in the Mind Only School.

(students: No)

Huh?

(student, Buchari: In the Mind Only? Yes)

Yes, why? Because it's not just a?

(students: (unclear))

It's not just something I'm making up in my mind. It exists from it's own side through it's own unique way of being. Okay? Seward. Middle Way School. Does it exist by definition?

(student, Seward: No)

No. Why? Because if I

(student, Seward: Because first you're project...you're describing a quality)

Say it a negative way. If I strip away

(student, Seward: The i...concept of pen, it's not a pen)

Yeah, my projection caused by my karma of it as a pen, if I look

for the pen without the imputation pen, I'll never find a pen. There's no such thing. That's evidence that it doesn't exist by definition. You gotta get it straight. It's on your homework. (laughter) One more time. (laughs) Okay? That's the only reason you have to get it straight. (laughter) (Okay) (laughs). Mind Only School. Does it exist by definition? Yes. Why? It's not just a figment of my imagination. Like (kun taks) are, okay? It exists from it's own side through it's own unique way of being, okay. Middle Way School. Does it exist by definition? No. Why? Because if I don't think of it as a pen, I can't find a pen. Okay. What's making me think of it as a pen? My past karma. Okay. It's forcing me to see it as a pen. If if I didn't have that projection or imputation, there wouldn't I couldn't never find a pen. If you go looking for a pen without the karma to make you see it as a pen, you'll never find a pen. That's all. Okay. Get used to it. You gotta be able to swing between those two schools. Okay. And I accuse you in your real life of thinking of all of these things in a Mind Only way. Oh, it's exists out there on it's own. It's not just my karma making this traffic jam (laughter), you know. It's gotta be all those other stupid drivers. You know, okay. It's not my mind making me see this. I don't have to be patient with them, you know. Yeah?

(student: (unclear))

Yeah, yeah. She said "is...so, essentially it's the Middle Way School saying everything is a karmic construct". You could say in one way, yeah. Yeah.

(student: (unclear))

Excuse me?

(student: Even emptiness?)

Yeah. Even emptiness, yeah.

(student: I'm trying to understand a little bit better the concept that something has unique existence from it's own side.)

Yeah.

(student: In (unclear) wasn't there the idea of a functionality attached to that that gave it existence?)

Yeah, it's a good question. He said, "can you give us a little bit more of information about what it means to exist through it's own unique way of being from it's own side. When we asked the Lama in the monastery to teach us that, he gave us what he called a unique oral instruction. He said said there is a level of instruction about what it means to exist through it's own unique way of being from it's own side, and he described it primarily in two senses, okay. And it's a very good question. One, if it comes from it's own causes and conditions it's already coming from it's own side through it's own unique way of being, okay? That's the easy part. So what you say functionality's pretty close to that, you know. Once it's got it's own causes and conditions...once it's arising from it's own causes and conditions it must have, according to the Mind Only School, some way of being on it's own, out there, okay. And then secondly, what they would call some kind of intrinsic identity. Those are the two flavors of what it means to exist from it's own side through it's own unique way of being. Those two flavors. What? A) It's coming out the...it's it's out there because it's caused by it's own things out there, okay. There are things out there that are making the pen happen, and the pen is out there happening out there on it's own. It must be independent of me because there's...it's got it's own causes cooking it up, out there. And then secondly, it's got a unique identity. It's got some pen-ness to it. That's that's the flavor of what the Mind Only School people think when they say that, okay? Now, is it only changing things that we talk about that as being existent by definition. No, emptiness also exists by definition. So you'd have to apply only the iden...the unique identityness thing to that, okay. Okay. We better move on or we won't finish. So we kind of said that the Mind Only School has these three categories, right? What are they? (Kuntaks) (shen wangs) (yong drups) (Kun taks) meaning constructs of the mind. (Shen wangs) meaning anything that causes dependent things. Things that come

from other things, okay. And then (yong drup) being emptiness, okay. Now there's a homework question here. (laughter). Explain for each of these three attributes why it is that it can be described as the corresponding lack of a self nature. Don't forget that (kun taks) or imaginary things were described by Lord Buddha as not having any definitive nature, right? And then when he got to dependent things he said, they don't have any nature of? Growing. Okay. It's in your notes, don't worry. Then when he got to the third thing he said, they don't have any nature of being ultimate. Okay. So not having any nature of ultimacy is hang with emptiness. Not having any nature of growing seems to hang with dependent things. Not having any definitive nature seems to hang with imaginary things. Now why is that? Remem...why how does this all come, don't forget okay...but if you think you're confused, you should've been in our class. (laughter) Okay. Don't forget where we're coming from. Where are we coming from? The Buddha in the second turning of the wheel said what?

(students: (unclear))

Nothing has any nature of it's own. Nothing has any nature of it's own. And then the Bodhisattva said, what're you talking about, what did you mean? He says, Oh I didn't mean it literally. I meant three different things. Things don't have any definitive nature. Things don't have any nature of growing. And things don't have any nature of being ultimate. And we call those (kun taks, shen wangs, and yong drup). In my new school. It's called Mind Only School. And that's the real one I believe. (laughter) (laughs) Okay. All right? Okay. Don't forget where we're coming from. Okay. So here's hear how it goes. Why is it that constructs can be said not to have any definitive nature of their own? Remember the word definitive. Why is it that constructs don't have any definitive nature of their own? Well, it's 'cause they don't exist by definition. What does that mean in this school? They don't exist from their own side through your own unique way of being. They are just made up with your mind. Okay? Got it? Who? I'll say it again. Constructs don't exist by definition in this school, in the Mind Only School, because they aren't. they are just something made up in your mind.

They don't come from their own unique way of being. You know, what? A a a sky flower? A does a thirty foot two headed purple elephant have some way of existing from it's own side. No. They're not a common problem in this cafeteria, okay? They're not. Okay. That's an indication that they don't exist from their own side. They're just made up. We just made it up in my mind and you made one up too...'cause you giggle, so you must have been thinking of one, right. Does it have some unique way of existing of it's own, from its' own side, especially its' own causes and conditions. No. It's just a figment of the imagination, okay. That's that's why when the Buddha said nothing has any nature of existing definitively he was talking about (kun taks), okay. Constructs. Mental constructs. Boy I just lost like five students in the next class. Okay. (laughter) (laughs) Why did the Buddha say about this pen that it didn't have any nature of growing?

(student: independent)

Yeah, independently. Without any causes and conditions. It doesn't have any nature like that. That's all I meant. I didn't mean anything was a figment of your mind. I didn't mean anything was a projection of your karma. I wouldn't say that. (laughter) Would I say that? Okay? That's Lord Buddha. Right. Okay. Third one. Why can we say that this thing doesn't have any ultimate nature? Why does this pen not have any ultimate nature? Nature of being ultimate?

(students: (unclear))

You can go at it from a couple of angles. First of all, it could never be the object of the direct perception of?

(students: Emptiness)

Emptiness. So it can't be ultimate reality. Easy. Okay? It can't be ultimate reality, okay? That's easy. All right. Does it have self existence? Does it have self existence? By the way I didn't say "definition", I said "self existence". In this school, does it have "self existence"?

(student: (unclear))

I didn't say by definition. I said does it have self existence?

(students: no)

Does it happen by itself? No. Okay? It's empty. It has it's own emptiness, all right? So still in this school they talk about emptiness and still in this school they talk about not being self-existent. Okay. Still in this school they say that. Okay. Next. On the subject of (yong drups) which means what?

(students: totality)

Totality or emptiness.

(student: (unclear))

Say again?

(student: (unclear))

(laughs) He's gonna use some examples to give you an idea of what totality means or emptiness. Okay. By the way, why is it called totality? All it means is that, any time something comes into being it is one hundred percent empty. We'll call it totality. It has totality. It is one hundred percent empty. It's totally empty. So a code word in the Mind Only School for emptiness is totality. Okay. Now question for you. In the sutra where the Buddha teaches all this stuff, the Bodhisattva says, "could you give us some examples, I mean like it's like nine o'clock, I'm kind of tired, I worked hard today, and I'm not sure I'm gonna remember half of what you said tonight (laughter) and it's getting a little confusing. Could you just give us a few simple examples about, you know...could you give me an example for (kun tak) and then give me an example for (shen wang) and then give me an example for (yong drup), okay? Give me an example for constructs. Give me an example for dependent things. And then give me an example for totality or total emptiness. Can you

please give us an example." So Lord Buddha starts out with number three, okay. He starts out with number three. Which is emptiness. So here's your example. It's on your homework. (laughter) Thomas Olson thinks he's gotta grade all these things too. Heh heh. Okay. It might be easier just to make a stamp with the right answer on it. (laughter) (laughs) Get some red ink or something. This is your last thing. Say (yong drup) (repeat) (namka) (repeat)(dang) (repeat) (dra) (repeat) (Yong drup) (repeat) (namka) (repeat) (dang) (repeat) (dra) (repeat). You'll be glad to know we can stay here until ten thirty, okay? (laughter) We get to have snacks and we get to stay late. We didn't ask them about dogs, but we can find out. (laughter) Okay. (laughs) Okay. (Yong drup) you know is the...we translate it as totality, but you know it means "emptiness" in this school. (Yong Drup) means "emptiness" in the Mind Only School. Emptiness is (nam ka). (Nam ka) means "empty space" Okay? Empty space. Does it mean outer space? Black with white dots in it? No. Okay. Does it mean the space between my right hand and my left hand. No. Some scriptures say that it's wrong. (bu kam nam gen lo kan dak), something like that. That's a lower school idea. Space means the place in which things stay. Okay. Space is the absence of physical obstruction which allows things to stand where they are, okay? You can...this this pen is occupying space. Now it's not occupying that space any more. Did the space change?

(students: No)

No, it's always there. Whether it's occupado or non occupado. (laughter) It's (laughs) the same, okay. Empty space is an example for an unchanging thing in Buddhism. It's one of the few unchanging things around you, okay? Whether this planet is blown up or not, the space which it occupys will remain, okay. Whether the planet moves on in it's orbit or not, the place where it was will always be there, occupied or not occupied. It's place. Place itself, okay. (Nam ka) means "empty space" in that sense. And it's it's often misexplained or unexplained (laughs) okay...all right? Empty space. So what is Lord Buddha saying. (Dang dra) means "you want an example for (yong drup)"? (Dang dra) means "just like (nam ka). (Dang dra) means "just like (nam

ka)". You want an example for...what's (yong drup)? Emptiness. It's just like empty space, okay? How do we define empty space? The absence of physical obstruction. Okay. Is this space being physically obstructed right now? No, or else the pen couldn't stand there. The pen would have to just to the side. It'd be pushed out to the side. There is empty space there. Occupied or not occupied it's always there. It's allowing the pen to be there, okay. It's the absence of physical constraints in that place, okay? It never changes. It's occupied or non occupied but it never becomes more or less empty space. Okay. Got it. Emptiness is just like that, okay? And importantly, emptiness is the absence of something, okay. It's like what? It's like the the lack of a two headed thirty foot purple elephant in this room. It's a perfect example. Why? It doesn't exist, couldn't exist, never existed, won't exist, okay. Self existent things are the same. The thing that causes all the suffering in your life, the thing that's dying, the thing that's making you die is an idea about...is a belief in something that never existed anyway. It's so crazy. You see, it's not just like something that does exist and you have to deny it. It's something that never existed, never will exist, never could exist and because you think it exists, you're dying. Okay. That's emptiness. It's a ...space is a perfect example for it. Space is the absence of something. So you want a good example for (yong drup) says Lord Buddha? How about empty space, okay. Simple absence of something. Okay. Yeah

(student: What is the definition of space...of of emptiness according to the Mind Only School?)

Ah, she said something very sweet. "What's the definition of emptiness according to the Mind Only School? Okay. What's the...let's put it a different way. What is emptiness empty of in the Mind Only School? You see. What is emptiness empty of in the...what's the (gak cha)? What's the thing we deny when we speak of emptiness. When you say there's no (gak cha) in this room, and that's what the emptiness of this room is, you're saying "there's no self-existent thing in this room" but what does it mean in the in the Mind Only School to be self-existent? Well let me first check in with you students who've been through

fourteen courses (laughter), what's the (gak ja) according to the Middle Way School?

(student: Self existence)

Self existence. Wimpy. Come on. Describe it. What would a self-existent pen look like? If it existed, which it doesn't.

(student: It would be independent of your projections)

It would be independent of your projections. It would be a pen whether or not you were thinking about it as a pen, it would be a pen whether or not your karma was forcing you to see a pen, it would be a pen to a dog and a virus and a roach and everything else. Okay. Because it would be a pen independent of your karmic projections. Okay. It would exist out there on it's own. That's the (gak ja) according to the Middle Way School. Mind Only School?

(student: It would be independent of your (shen wangs))

It's more difficult. We won't do it tonight, okay (laughs) (laughter) It's too much to do at nine thirty at night. Okay. Very briefly, and I'm...this is not on your homework and this is not part of the lesson for tonight, okay. Very briefly, just to give you a (bak chak), a taste for the future (laughter) okay, it is the fact that it is not the case that this pen and your eye perceiving this pen have come from different karmas. You and the reality around you have come from one karma that you...or a single karmic event in the past. That thing doesn't exist independently of of your mind perceiving it because they have both been produced by the same karma. One karma has produced Nigel's eyeball and one karma...that same karma, has produced this pen. You are looking at your toes. Okay. You're actually looking at part of you, okay? That's a difficult question, you know, we'll get into it. If any pen ever existed otherwise, that would be a self existent thing. And that doesn't exist in this school. Now that..you gotta...very delicate...we'll get to it later, okay? We'll get to it later. So it's still true in the Mind Only School that emptiness is the absence of a non-existent

self-existent thing, got it? It's still true. It's just that a self-existent thing is described a little differently, okay. But it's still true that emptiness is the general absence of a self-existent thing that never did exist, never could exist, and never will exist and doesn't exist now. Okay. That's still true. Now. Je Tsongkapa says, therefore...at this point in the text he says, "therefore anybody in Tibet who came up and said, 'I believe this sutra is being literal, I believe this sutra has to be taken on face value'". Okay. When when Lord Buddha said what? When Lord Buddha said that emptiness is like empty space. A good example or a good illustration of emptiness would be empty space. Why? Because it's the simple absence of something. It's the simple absence of something, okay. Now suppose somebody in Tibet came up and said, "Lord Buddha was being literal when he said that". Was he being literal, by the way, in the Mind Only School?

(students: yes)

Yes. Emptiness is the absence of a non-existent self-existent thing. Is that also true for the Middle Way School?

(students: Yes)

Yes. It doesn't matter what school you're in. Both Middle Way School and Mind Only School say that emptiness is the general absence of a self-existent thing that never could exist and never will exist. Now what's a "self-existent thing" mean? Is different between the two schools. But both schools agree that Lord Buddha was being literal when he said, it's just like empty space. It's just the absence of something that's not there. And that's what emptiness is. Everybody agrees that Lord Buddha was being literal. Now could you, could you then say in the same breath if you're not crazy, that emptiness is this positive, self-standing object? Could you say that? Could you on one hand say that Lord Buddha was being literal when he said "emptiness is the simple lack or absence of something" and then on the other hand say "yeah, emptiness is this little ball thing, positive thing, stands out there on its own"?

(students: No)

No. You'd have to be crazy to say that. Yous...contradiction, okay. And Je Tsongkapa says that in the text at this point. He says, you know, you'd have to be crazy to think Lord Buddha was being literal when he said it was like empty space and then at the same time say emptiness is like this white ball, you know, and it's this thing, you know, it's this sphere, you know, this positive, self-standing, white spherical light thing, you know, I saw it the other day, it was like green, you know, a little bit yellow, or something like that, there were people in Tibet who said that. That school is called Jonangba. Okay. You should write it down. It's called Jonangba. Okay. Jonangba. I'll spell it, roughly. It's interesting because this school is having a little comeback nowadays, you know, some people say, oh yeah, that's right. Emptiness is this positive thing. Emptiness is a positive, self standing thing. And and and some...not the Jonangba but some other people say, oh yeah, and it's kind of white light or something like that. There is a description of emptiness as "clear light" which has nothing to do with light. It's the absence of a self-existent thing. But then some schools get confused and start saying, "oh you know, you close your eyes real hard, maybe you squeeze on the eyeball, you see this white thing", you know, and that's emptiness. Or some kind of, oh yeah, I was in this deep thing and I saw this white light, you know. Forget it. Emptiness is an absence of something. Okay.

(student: These are Tibetan schools, right?)

These aren...several Tibetan schools did say it. Je Tsongkapa at this exact point in the text is criticizing them, and then you still hear it nowadays, you know. It's totally wrong. Buddha said over and over again, in all the schools, "emptiness is the simple absence of something that couldn't exist anyway". And it's not some kind of white light, and you know, you go find a nice girl and you, you know, get deep into this thing and see this white light, you know. No, okay, it's not that. Totally wrong. Totally mistaken. Deadly mistaken. Why? If you do not figure out under...emptiness in this lifetime you will die. Definite. Guaranteed. Okay. Give somebody some weird

explanation of emptiness you're signing their death warrant.
 Okay. Literally. Okay. If you don't perceive emptiness in this
 lifetime you have no chance of tantric enlightenment or any other
 kind of enlightenment. Period. You will die. People who are
 teaching that are killing people. It's it's bad, it's very
 wrong, and and Je Tsongkapa is attacking it here. He says, "who
 could believe that. Who would ever say that". You can read it
 in the reading, okay? Here's your other example, and then you
 can go home. Sure. (laughter). Say (kuntak) (repeat) (namkay)
 (repeat) (metok) (repeat) (dang) (repeat) (dra) (repeat).
 (Kuntak) (repeat) (namkay) (repeat) (metok) (repeat) (dang)
 (repeat) (dra) (repeat). By the way, don't...I I again ask,
 don't get nervous, you know, this is very heavy stuff. This is
 the last course of the ACI series, seven years, and it's the
 hardest one. But if you hang in there you'll be all right.
 Okay. Tonight you got the most information that you'll ever get.
 From then on it's easier. Then when I say (kun tak) you know
 what I'm talking about, (shen wang) you know what I'm talking
 about, but the first time you hear it takes it takes a while to
 get used to it, so don't get nervous, and and don't disappear
 next class, okay?
 (laughter) We paid a lot of money for the space and everything,
 okay. (Kun tak) means, you know, "construct". Okay. Construct.
 By the way, the Bodhisattva's asked Lord Buddha, "could you
 simplify things? Could you give us some example of each one?
 Could you give us a metaphor or an illustration?" So he says,
 "okay. I'll give you an example for (kun tak) which is means
 "constructs", right...do constructs refer to existing things or
 not?

(students: Which school?)

Huh? Which school? Ah. I like that. Mind Only School. Some of
 them do and some of them don't. But you can imagine a flower
 growing in the middle of the air. That's a (kun tak) but it
 doesn't have any real existence, okay. And you can also think of
 the person next to you as being Joe or Sally or something like
 that, you are using a construct when you think of them that way,
 and that does that does correspond to the person. There is a
 person named Robin and I'm thinking of a person...I'm thinking of

you as Robin. There's nothing about you that suggests Robin independently, but I can think of you as Robin and that's okay. Sh...there is a woman named Robin, okay. So the...constructs can either refer to things which really do exist...these are things you make up in your mind, right? Or they can refer to things that it don...really have any existence, okay? So (namka metok...namka) means "space". You just had it meaning empty space. Here it means "mid-air". Okay. In this example, (Nam ka) means "in mid-air". (Metok) means "flower". Flower. A flower. Okay. (Dang dra) means "similar to or just like". You want an example for (kun taks)? I'll give you an example for (kun taks). A flower that grows in mid-air. Okay. One, one more point and then it might answer your question. A flower that grows in mid-air has two different characteristics. We're only talking about one of them and we're not talking about the other one. What's the first characteristic of a flower that could grow in mid-air? It is an imaginary thing. That's what we're talking about here. Lord Buddha says "you want an example for a (kun tak)? Think of a thirty foot two headed purple elephant. That's a (kun tak)". You see what I mean? He's using flower that grows in mid-air as an example of something that you can imagine, something imaginary. Now often times in Buddhist scripture, (namka metok) or flower that grows in mid-air is used as an example for something that could not exist. And that's not the meaning here. It is not the meaning here. The point here is that (kun taks) are imaginary things. Okay. Got it? So we're not talking about something that doesn't exist. That's not the main point here. We're talking about something which exists only as an imaginary object. And that's what (kun taks) are. That's the example Lord Buddha gives you. If you don't remember what (kun taks) are in the future, try to remember this flower growing in mid-air as being an imagined thing. Or you can imagine anything else. A positive balance on my credit card (laughter) you know, like totally imaginary thing (laughter) okay? No seriously. It's a...same thing. Just totally impossible thing that you just imagined. Okay. Like that. All right. We still have one of the three to go. Which one was it?

(students: Shen wangs)

We don't have an example for (shen wangs). We don't have yet an example for dependent things. Here we go. Changing things. Things that are caused. This is the last sentence tonight (laughter). And I'm being literal.

(student: In which school?)

(laughs) (laughter) Say (shenwang) (repeat) (gyuma) (repeat) (dang) (repeat) (dra) (repeat). (Shenwang) (repeat) (gyuma) (repeat) (dang) (repeat) (dra) (repeat). Okay. (Shenwang) means (shenwang), okay? Those things which are the mercy of other things, a code word for? Caused things. A code word for things with causes. Ninty-nine point nine nine nine percent of the things around you, okay. Changing things. Caused things. Impermanent things. Okay. All all synonyms for (shen wangs), dependent things. I'm gonna be calling them "dependent things". They're at the mercy of other things, meaning their causes. Specifically your own suffering is produced and maintained quite sweetly by your ignorance until it kills you. Okay. (Gyuma) means "illusion". Or like a magic show. In modern terms you can say a movie. Okay. Looks like it's real but it's not, right? A good movie. Especially when you're really into it, you know. It looks like they really are blowing up New York City with an asteroid or something. You know what I mean. I mean you're like...ducking, you know. That's an illusion, okay. Probably if the Buddha was alive nowadays he'd be talking about movies a lot. I think, okay. (Gyuma dang dra...dang dra) means "is similar to". You want an example for dependent things? They are like an illusion. They are faking you out. They are tricking you. In what sense? What school we in?

(students: Mind Only)

Mind Only School. They are tricking you in one sense. Remember that thing? Let me ask you something. If you never heard of the Mind Only School would you say that your eyeball and that pen are intimately connected?

(students: no)

They were born from the same mother. They are both being produced by the same energy. Your...you standing here and that pen being over here so that you can look at it, your eye and your consciousness of your eye and this pen, over here, are they intimately, totally so connected that you can call them one substance almost?

(student: In the Middle Way, no.)

No, especially in the Mind Only School. You see what I mean. In the Mind Only School, the fact that my eyeball is here to see this thing, and the fact that there's a pen there to see are being created by the same thing. What? My past karma, okay? I'm not just talking about a projection or something like that. Mind Only School is saying something very radical, and get used to it. Mind Only School. Big tenet. Big idea in the Mind Only School. That pen over there and my eye are being created and sustained by the same energy. Something I did in the past. Okay. My eyeball and that pen are being created by the same power. One karmic seed. One and the same karmic seed. Is that obvious to you? Did you go around saying "I created all this pens around me", you know. Hey, you know what, the karma that's making my eyeball be here is also making that pen be here. Do you go around saying that? Was it obvious to you before you got here tonight?

(student: No)

No. But it's true. And you've been faked out all this time. Therefore, dependent things are just like an illusion.

(student: They appear to exist by themselves)

It appears that the pen's over there are caused by a plastic pen factory and it appears that this eyeballs over here caused by my mommy and daddy, and whatever hamburgers I've been getting, okay? Right. But it does not appear that that thing over there and this thing over here are being created and sustained by the same karma, by one karmic energy. Okay. By something I did in the past. Something I did in the past is creating New York City, and

me to experience it. That's a lot of stuff for one karma, you see what I mean (laughter), okay, you know, does it seem to be true. No. In this school is it true? Yes. Therefore there's an illusion, okay? You never would have guessed it if Lord Buddha hadn't told you. Okay. It's an illusion to think anything else. (Shen wangs), changing things are lying to you all the time. They say, I'm a pen out here and I was not created by the same karma that created you. Okay, but the truth is that it was. And that's the meaning of illusion, okay, in this school. In this school.

(student: (unclear) different meaning)

Uh.h.h. That's the meaning of of what it means when Lord Buddha compared changing things to an illusion. Okay. What he meant was, it doesn't look like they're coming from the same karma as you are, but they is. Okay. All right.

(student: What about Middle Way?)

He said "what about Middle Way School". About what?

(student: Illusion)

When they say illusion, they mean something totally different. They mean something totally different, okay. The most important illusion in the Middle Way School is right after you see emptiness directly, and you come out of it, you start seeing things as self-existent again, and you know you're doing it and you know you're wrong. And then there's this discrepancy between what you see and what you know is true. And for years after that you still see things that way, wrong, but you know you're wrong, so it's pretty weird. It's like a kind of schizophrenia. It's a kind of illusion after that. That's what the main meaning of illusion in the Middle Way School. Okay. Yeah?

(student: If they say the pen and yourself comes from the same karma)

Le..let's let's say not "self" but let's say your consciousness

of the pen.

(student: Your consciousness of the pen. It comes from the same substance then. How can they attribute an intrinsic nature to the pen? You know, we were talking about the (unclear))

Yeah, yeah.

(student: we were talking about how it had a)

They'd say it has an intrinsic nature which is created by your karma (laughs) okay?

(student: Even if it's the same substance, it could have a separate and unique nature)

Yeah, yeah. Yeah. And by the way, it's not the meaning of Mind Only that everything is mind. Okay. That's not what Mind Only means. We'll get into the meaning of Mind Only later, but it's not what you think. And it's not what it seems to be, okay. It's not at all. And basically it just means that your mind and everything that it sees are being created by the same karmic seed. So in that sense, they are of one substance. But not to imply that they are the same material. Okay

(student: So that could mean that in Mind Only there is just one karmic seed.)

Well, when I saw one karmic seed...it can be the same group of karmic seeds, you see. It could be a billion karmic seeds, but what it means is...when I say one karmic seed I mean one karmic energy whether it's composed of billions of seeds, separate seeds or not.

(student: Because everything which is experienced)

Yeah, no, no. They don't believe that you just did one thing in the past and you have to experience New York for forty years.

(laughter) (laughs) It's not, it's not like that. No it's like,

when I mean one karmic seed I mean one and the same at any particular millisecond, okay. They can keep changing.

(student: But this is pretty close to (unclear))

Yeah. Yeah. Something like...yeah.

(student: Although I understand naming something (unclear) but but I have (unclear) the difference between the Tashiness and the penness because isn't the penness just construct?)

Yeah. Pen is a construct, in the same way as Tashi. It was a blue and white, you know, stick, and then and then based on your past experiences you start thinking of it as Tashi...sorry, pen. (laughter)

(student: (unclear) the thing which is changing is not the pen it's just the blue and white blah blah blah)

Yeah, don't think of "the" pen, the construct you should call "pen", and get used to that. Car. Pen.

(student: But then it's a person, Tashi's a person, but person still is a construct)

Yeah. Yeah. The idea con...the idea of Tashi. Technically it's the fact that Tashi is named Tashi. How is that?

(students: (unclear))

Technically it's the fact that the pen is call the pen.

(student: I have a problem with the other (unclear))

Oh, the (shen wang)?

(student: Yeah, why isn't that a construct?)

Ummmm, because it's not just made up of your own mind and it comes from it's own side through it's own unique way of being,

and has its own causes and conditions and whether or not you called it pen it would be a pen from its own side. In the Mind Only School. Yeah. Okay. Last question.

(student: Can there be a mental construct without a name? Is there such a thing?)

She said, "could there be a mental construct without a name". I think, technically, yes, if it were a thought, you see. They call (ming de shak). (Mind de) means "verbalization and/or thinking of something in a certain way. How's that. Okay.

(student: You could have an image, something that's historically an image but not necessarily has a word name.

Yeah. There's a thing called a (dra chi) and a (dun chi). (Dra chi) means the verbalization image, you know, you hear the word Robin and then (dun chi) is to actually conceptualize a person as a certain shape and color and like that, so there...yeah, nominalization occurs both in a verbal sense and in a mental or imaged sense. And they're both apply here. But I believe you could have one without the other. They call (da jang de kye bu) if you want to know technically, you know. A person who knows the name of the thing. And you can be it...the person who's not a (da jang de kye bu) and still conceptualize a thing because you're making a mental conceptualization of it without...independent of a verbal conceptualization, okay? I think they would say that in this school. Okay. Hang in there, okay. This is tough and it's the key to understand the Middle Way nicely. You're already know Middle Way better because you're starting to learn Mind Only, right? And the idea is to get a little bit confused so that in the end you can distinguish more carefully between what the Middle Way thinks and what the Mind Only thinks and then get your own idea of emptiness much much clearer. And His Holiness the Dalai Lama said, on Sunday, you have to study study study. (laughter) And he said, forget that (jo gong), forget that one single pointed shamata meditation, you have to do analytical meditation fifteen min...he did say fifteen minutes (laughter) on on emptiness and on what you think emptiness means, and you must rip it apart and think of it over

and over and over and over again...he said it for fifteen minutes he went on about how you have to study at the beginning, and then later you can take that study and go to the bank with it. And perceive emptiness directly in a state of deep meditation, but you must have the study first. You are getting a very very sweet distinction between the slightly wrong ideas about what emptiness means and the real ideas about what emptiness and by the time you get done with this, your idea of what it means to be a projection will be totally clear. Because you understood what's not quite that, okay? And that's the whole idea of doing this study. Next week we'll do the four other...remember when he said "things don't exist...have any nature of their own, they don't start, they don't stop, they are at peace, they are nirvana"? So we're gonna get to the other four. We've finished the first one, Okay. All right? We'll do some prayers. Okay.

(student: Next week?)

It's the next class which is Thursday. Thursday. Sorry.

(prayer: short mandala)

(prayer: dedication)

Course 15

What the Buddha Really Meant

Class 3,

Transcribed by: Karen Becker

Okay, to repeat where we are, we're in Je Tsongkapa's (b: Lekshe Nyingpo), okay, (Lekshe Nyingpo) meaning "Essence of Eloquence", eloquence meaning "something that was taught well, or taught intelligently or taught great." And when I learned this subject and when we were in the monastery, they said, "it means it's the most important thing that Je Tsongkapa ever wrote", you know. And there's a beautiful story today that Elly told me...she works at the Office of Tibet, or or the Tibet Fund, and there's a monk who you may know...Pelden Gyatso is his name?

Student, Elly: Uh huh.)

Who was in prison for thirty three years?

(student, Elly: Un huh)

Under the Chinese and beaten up, smashed, teeth are all gone, you know, tortured for years, and when he escaped he escaped with the instruments that they tortured him with and he testified before Congress and things like that, and he saw what Elly was studying and he said "you're studying (b: Lekshe Nyingpo)?" (laughter) (laughs) and she said, "yeah" and he said, and then he...he started to read the reading and he freaked out and he kept holding it up on his head and then he started reciting it

(student: Aw.w.w.w)

And he was in jail for thirty three years and he never got the the full instruction on the text, he memorized it and he never got the teaching on it, and he was saying, "you guys are lucky", you know, (laughs), so that's really cool, that he was like crying that somebody in the United States was studying it, so it's really cool. Okay, that's the easy part. Now (laughter) (laughs) I'm gonna go over a little bit last time because it was hard and then I have a question here that someone asked me.

Someone asked me to clarify a little bit further the expected answer on your homework about there was...there's this school called (Jonangba) in Tibet and they had a wrong idea about emptiness, and Je Tsongkapa...by the way my teacher, when taught it, went into a long explanation of why Je Tsongkapa doesn't mention anyone by name. He always says, "some people said", you know, "some Tibetans have said" and it just shows that he's respectful of the other schools. He doesn't want to say outright who it is and then the commentaries always say who it is, you know (laughter), so so he's actually criticizing a school that was current in his time. That said two things, okay. And these are contradiction, okay. The first thing that they said was that the third turning of the wheel was spoke literally. Okay. It..Buddha meant what he said in the third turning of the wheel. Okay. That's the, that's the first thing you need to know. So if you're going to answer the homework question, the first thing would be to say, they they...this school called Jonangba, which still has people following it. There are American-Buddhist scholars who say "I accept the Jonangba position" or something like that, on the one hand, Jonangba school says...and he was a great scholar, he was a great thinker, and this is a difficult subject and he got it wrong, according to Je Tsongkapa, okay, and on the one hand he says, the third turning of the wheel is to be taken literally. Okay. In the third turning of the wheel, what is the example used for (yong drup) or totality, meaning "emptiness", code word. What is the example they use?

(student: Empty space)

Empty space, okay. Empty space, meaning "the simple absence of something which can stop your hand from moving across the room". Which is what...my hand here. Okay. The absence of that is spa...is empty space. And, and I like to translate it as "empty space" 'cause it gives you that feeling of, you know...it's the absence of anything ob...any physical obstruction. Okay. Totally (gok sam me gok), definition of (nam ka), okay, the simple absence of of something tangible, stoppable that would stop your hand, okay, like that. So this is...this has empty space. Everything occupies empty space. This thing is in empty space. If I moved it, the empty space would still be there.

Empty space never changes. It can be occupado or no occupado. (laughter) Okay. But it doesn't change. It's either occupied or not. When this planet is destroyed, and the last atom of this planet moves off into some other dust into some other galaxy, the place where this planet used to stand will still be there and will not have changed an iota, you see what I mean? So you gotta get used to that. That's empty space. So on the one hand to accept that Lord Buddha meant that when he talked about emptiness and then to describe emptiness as some positive, unchanging thing, self-standing whole thing, like a physical object, you see what I mean? To say that emptiness is is...some schools, not Jonangba, but other schools, go so far as to say it's like a yellow colored light or a green colored light, or it is the nature of your mind, or it is your mind, or it's the thoughts running through your mind or something like that, is totally wrong, you see, because that's a presence of something, that's the self-standing existence of something, you see what I mean, in the way that if I had a ball in my hands, that would be a positive object, and to think that...to say, as Jonangba said, "emptiness is a positive thing", a positive presence of something, you know, and almost like a ball or something like that, or or to say that it is your mind, or it is the the thinking in your mind, or any which many schools are teaching nowadays, is wrong. Es, especially you can't agree with that if you say that the Buddha was being literal in the third turning of the wheel. You can't say both of tho...you can't have it both ways. You can't have your cake and eat it too. You can't say, the Buddha meant it when he said emptiness is the simple absence of something in the way that space is an absence of something. And then on the other hand say, emptiness is this positive thing, it's a self-standing thing, it's like a big ball, even to go so far as to say it's some kind of light that you see in your head, or it's the nature of you mind or it's the thinking in your mind, or it's the opposite of everything that's not...or something like that. These are all explanations that you get in in traditions of Tibetan Buddhism, and they're wrong. They both...they can't be both right, you see. One of them has to be wrong, you know, and, and, if you get it wrong, if you get it wrong, it's not just a a question of two schools disagreeing with each other, or two thinkers disagreeing with each other or two college professors on

a TV show at 3:00 am on Sunday, you know, discussing whether this thing is positive or negative. If you don't get emptiness right in this lifetime, if you do not see it directly in this lifetime, you must die and suffer. You can not achieve enlightenment. Impossible, you know. You will die and suffer. This is not a philosopher's argument. This is how are you gonna save your rear end before you die? Or not. It's a big...it's not a light question and it's not some kind of a sectarian question...it's not like that. This is...it's essential to get it right or you'll die, you see what I mean. And if you get it right, you don't have to die. You can enter a (tantric) paradise in this lifetime. But you gotta get it right. So it's not a, it's not a meaningless question. Okay. So that's the refutation of the Jonangba on this point. And on other points they're right and on other points they're wrong. But in this case, do you believe the third turning of the wheel was literal? Yes. Did Lord Buddha compare emptiness to a simple lack of things in empty space? Yes. And do you also state that emptiness is something positive and self-standing and ball-like thing? Yes. Then you contradict yourself. There's something wrong there. Okay. You can't say it's the absence of something and the presence of something at the same time. Okay. You can't say that. That's the refutation, okay. Now we'll go back to the content of the last class, okay? Lord Buddha taught, basically, three cycles of teaching. You can think of them historical, but it's not necessarily the case, right? I mean when he taught about the Four Arya Truths or the Four Noble Truths, as he did on the first hour of his teaching on this planet, you know, he was teaching what we call the first turning of the wheel. When he was, you know, seventy-five years old, he was still teaching about that. But that would still be considered the first turning of the wheel. So every time he taught the Four Arya Truths, the five heaps, the twelve doors of sense, okay, the eighteen categories of a human being, the thirty-seven components of enlightenment including the eight-fold Arya path and all that stuff, okay, when he taught all that stuff...when he used to teach it, he most often said, "and by the way, it all has a nature of its own. All of those things have a nature of their own". Okay? Do they have a self? No. Do they have a nature of their own? Yes. Do they exist by definition? Yes. Okay. Is

it different to say a thing has a self, a thing has...exists by definition, a thing exists truly, a thing exists from it's own side. All the schools have different ideas, you see. When you get up to the highest school, it's all the same thing. To exist from it's own side, to exist by definition, to exist in reality, to exist independent of your projections, is all the same thing. Impossible. Nothing's like that. But in the lower schools, big difference between them, okay...big differences. So in the first turning of the wheel, Lord Buddha says, "this pen does have a nature of it's own. It has a (ngowo nyi mepa). It has a nature of it's own. (Tsen nyi gyi dup pa. Rang ni tsen nyi gyi dup pa) It does exist by definition, okay. A pen is a writing instrument by definition, okay? This thing is a pen by definition, okay. What you have before you is a pen by definition. He said that. First turning of the wheel. Second turning of the wheel, up on Rajgir...Vulchur Peak, right, Heart Sutra type of stuff which was spoken there, he gets up and says, "this pen, your nose, your head, this school, this city, everything you ever saw, everything you ever thought, every thought you have, everything in the universe, no nature of it's own". Nothing has any nature of it's own. To freak his students out, he even says, "they don't even exist". You know, meaning they don't have any...(mik me, nawa me, na me, je me, nyum me yi me tsam me (unclear)), nothing exists, nothing you see, nothing you hear, nothing you smell, nothing you taste, nothing you think, nothing you touch...nothing exists, you know. Meaning, nothing has any nature of it's own. Okay. He says that in the second turning of the wheel, the the (b: Perfection of Wisdom Sutras) okay. Then in the third turning of the wheel, okay...who triggers the third turning of the wheel according to the Mind Only?

(students: The bodhisattva)

It's this bodhisattva, okay. You can call him Dundam Yangdak Pak, if you like Sanscrit, you can call him whatever it is, Paramarta Samutgata, okay. Let's call him "the Bodhisattva". Okay? (laughs) (laughter) And he comes up to Lord Buddha and says, "you know, Lord Buddha, we really appreciate what you've taught. It's been a great benefit to us. And and you've been teaching all these years, and and and you taught about all that

thing during the first turning of the wheel then when you got to the second turning of the wheel you taught that, but, you know, I have one question. When you taught the subjects that relate to the first turning of the wheel, like the Four Noble Truths, the Four Arya Truths, you said...and when you taught the five heaps of a person, starting with your physical body, you said "it all exists from it's own side...it does have a nature of it's own." You said that. Then when you got up on Vulchur's Peak...I don't know it was a lack of oxygen or whatever (laughter) okay, but then you said, "nothing has any nature of it's own. Nothing". Nothing has any nature of it's own. This pen does not have any "pen-ness" about it. Nothing. None. You know. So. What did you mean when you said that, you know? Wha...when you got to the second...by the way, he doesn't ask specifically about the first turning of the wheel. He asks about the second turning of the wheel. He says "what did you mean when you said nothing had any nature of it's own?" Meaning, what did you also mean when you said everything did have any na nature of it's own. Okay. So by implication he's asking about the first turning of the wheel, but directly he asks about the second turning of the wheel. Wouldn't you?

(student: Yeah)

I mean, if the Dalai Lama got up, you know, in Madison Square Garden and said, "nothing exists, by the way", you know, your head doesn't exist, your nose doesn't exist, New York City doesn't exist, thank you very much (laughter) (laughs) you know, (laughs) you know, I mean you would be concerned, you know. You like the Dalai Lama, you believe the Dalai Lama, and then Dalai Lama gets up and says something strange like that, you want to know what he's talking about. So you say, "what did you mean when you said that?" When the Bodhisattva asked that question, he is triggering the third turning of the wheel. It's called (lek par cheway chunkor). Say (lek par che wa) (repeat) (chun kor) (repeat) (Lek par che way) (repeat) (chun kor) (repeat). (Lek par che wa) mea...means "fine distinctions; very subtle distinctions". Okay. Distinctions between what? You tell me. He's clarifying something, what?

(student: What he meant)

Yeah, what he meant during the second turning of the wheel. He says, "oh oh oh oh you know, (laughs) don't take me literally, okay. I mean, when I said nothing had any nature of it's own, I didn't mean it literally, you gotta, you gotta make distinctions here". You know, I meant it about some things and I didn't mean it about other things. And then (Dundam Yangdak Pak) says, "well, how many different things we talking about here?" And he says, how many?

(students: Three)

Three. Okay. I meant it in three completely different ways about three completely different groups of things, okay. When I said nothing has any nature...first of all...here's number one, okay? We're gonna have three, right? The first thing I was talking about was things that are just imaginary. Just things you make up in your mind, okay. Think of, you know, I don't know, a huge pumpkin, resting on the twin towers, okay. Just a huge pumpkin. Like, you wake up tomorrow morning, it's in the New York Times, you know, if you get up high enough you can see downtown. There's this huge pumpkin resting on the on the Twin Towers, you know, like crumbling some of the top of the Twin Towers, you know, and the police are like clearing people out, you know (laughter) is it gonna fall down, but you can imagine this huge pumpkin, right. I mean you can imagine it. That, that is in the category of things we call what, in Tibetan?

(student: (Kuntak))

(Kuntak) Say (kuntak) (repeat) (kuntak) (repeat) (Kuntak) means "imagined". Imaginary. Okay. So what does Lord Buddha say? "Oh, you know, when I said nothing had any nature of it's own, the first thing I was talking about was imaginary things, like the pumpkin that's crushing the two Twin Towers, okay, the Twin Towers, okay, and and that does not exist by definition and that's what I meant, okay. That's the first thing I meant. The first thing I meant when I said nothing had any nature of it's own, I was talking about imaginary things, okay". By the way,

question for you. Are imaginary things only non-existent, you know, are all (kuntaks) like that pumpkin?

(students: No)

No. Some of them exist. Ann, Pelma. Nigel. Okay. They...those are imaginary things, okay. Those are mental constructs, you know. All that's really there is this guy with four limbs and a head. I am making him Nigel. I am thinking of him as Nigel. I'm naming him in my in my words and I'm thinking of him in a certain way with my mind, and that's a construct. That's a that's the same as the pumpkin, except it exists, it's exists in my mind, okay. It's not like I'm shook his hand the first day and said "oh you're Nigel. I can tell". You know. It it was only after somebody telling me "no, this is how you spell his name, this is his name, this is who who it...this name belongs to this guy and when you think of this guy, when you meet this guy, you have to th...imagine him that way, you know, and that's an imagination. Okay. That's Nigel. Okay. And that...and Nigel coke, or car or house or arm, those things are idealizations. They never change. They're perfect things that exist in your mind, okay. That pumpkin that's crushing the...well, let's not use that one. Let's use one that exists, okay, you know, the idea Nigel is a is a idealization. It's a perfect little picture in my mind of this guy. And it and in this school they say it does not change. Okay. Nigel can go out of existence...we can say Nigel's not around any more, and and the idea of Nigel will slowly fade in the world, but while he's here, while you're thinking of him at Nigel, you have this mental picture, perfect Nigel. Impossibly perfect, actually, but you have this mental picture called Nigel and that does not change, okay. Yeah?

(student: In the Mind Only School how would they explain like your different...let's say I like Nigel one day and I didn't like (laughs)

Yeah yeah yeah

(student: you know, then it would see like your imaginary ideal Nigel changes)

She said, "you you can your your your vision, your mental picture of Nigel can change and then and then, you know, a week later you say, I don't like him any more, and then your mental picture must be by definition slightly different than it was a week before."

That's called a mental picture of Nigel's characteristics, which in this school is differentiated from a mental picture of Nigel. You see. Your mental picture of his characteristics is adjusted or changed or something like that, but the mental picture of of "Nigelness" didn't change. You can attribute him evil, or you can contribute him goodness, but "him" doesn't change, you see what I mean? The the basic Nigel...the picture of Nigel doesn't change. It's like that. It's an idealization. A perfect a perfect mental image. Yeah?

(student: But I follow him get, getting older and then have another picture of him)

But you can't say he's getting older if you don't have a basic picture where you compare a a a picture of him younger and a picture of him older, you see what I mean, but you still have the basic picture, you see what I mean? So they they distinguish in this school between between a mental image of the features of the of the object and a mental image of the object itself. And we'll talk about it more later, okay? "And that's that's the first thing I meant" says Lord Buddha, "when I said nothing had any nature of it's own. I meant there were certain kind of things that didn't have any kind of reality to them, they're just imaginary, okay. Because in this school, here's a question for you. What does it mean to have a nature of it's own? What does it mean to exist by definition? In this school, Mind Only School, what does it mean to exist by definition?

(student: (unclear))

The thing comes from it's own side through it's own unique way of being, okay. Do...does that pumpkin that's crushing the Twin Towers have some kind of essential identity from it's own side, whether or not you dream it up?

(student: In the Mind Only School?)

In the Mind Only School, no, it does not. Okay. Therefore, in the Mind Only School they would say, "that thing doesn't exist by definition". That's what they mean by definition, okay? Why? 'Cause it's just something you made up. It's not like it's there and it's exuding it's own identity towards you. It's not like it's out there and it has it's own identity, and and it doesn't depend on you dreaming it up or not, okay? There is a pumpkin crushing the two towers, you know, from it's own side, it has it's own identity, in the way that this pen has it's own reality, okay. In their school, not at all the same thing. Okay. In their school, not at all the same thing. This pen has some real reality from it's own side...it has an identity which it is broadcasting to you, but when you dream up in your mind a pumpkin crushing the twin towers, it doesn't have at all the same kind of reality. Right? That's all. In this school, that's what it means to either exist by definition or not to exist by definition. This thing exists by definition, it has it's own causes, it came from it's own factory, it's full of it's own ink, it does it's own thing, it functions...everything else, that imaginary thing crushing the twin towers doesn't have any of those things. It's just a mental picture of something that doesn't even exist. Okay. And in some cases it does exist, okay, I can think up of Nigel or something, but that thought in itself isn't doing anything, you know, like that, okay? That's the difference. "That's the first thing" says Lord Buddha, "what I mean...that I meant when I said nothing had any nature of it's own. I was talking about these weird things that you just think up in your mind, okay? Some of them correspond to something real, Nigel, some of them don't correspond to something real, pumpkin crushing the twin towers, or what? Self-existent thing. Can you imagine a self-existent thing? Yeah. Does it exist? No. In this school, also, okay. That's a (kuntak) also, okay? Self-existent thing. And we'll get into what it means in this school to be self-existent. Okay.

(student: Sir?)

Yeah?

(student: Having a nature of it's own and existing by definition is the same?)

Big difference.

(student: It's big difference?)

Yeah, oh...having a

(student: having a nature by it's own)

No, big difference here. Three different things don't have natures of their own, but among those, only one doesn't exist by definition. Okay. Don't forget. Take off your Middle Way hat. Okay. Forget the Middle Way school. In the Middle Way school, to exist by definition and to have your own nature is the same thing. It doesn't exist at all, okay. In the Middle Way school. To say that something exists by definition and to say that something has it's own nature are equally absurd. There's no such thing. In the Middle Way school same thing.

(student: Okay, yeah, that's what I meant)

In the Mind Only School, hey, three things don't have their own nature, but only one of them doesn't exist by definition. What's that? Imaginary things, okay. Now what are the other two things that don't exist by...what are the other things...two things that Lord Buddha was talking about when he was fooling us during the which turning of the wheel?

(students: Third)

Ngh.h.h.h.h.

(students: Second)

Second turning of the wheel, right. Don't forget you're Mind Only school, right? By the way, Middle Way school says what, second turning of the wheel is

(students: (unclear))

True. Third turning of the wheel is?

(student: Not true.)

Not true. Why? Because in the third turning of the wheel, Lord Buddha said, "in the second turning of the wheel, half the stuff I said was true, half the stuff wasn't. Okay. Middle Way school says he was bull-shitting in the third wheel, okay. (laughter) Mind Only school says (laughs) he was bull-shitting during the second wheel. That's all. Okay. All right. You gotta remember that. You gotta remember which school you're in, okay. That...why why are we doing this? I mean it's confusing, right? In the end it will clarify your thinking about emptiness, because you still have some wrong ideas that are very subtle about emptiness, and you are a classic Mind Only school person. Every person in this room, I would guess, if you're not...if you are who you seem to be, which I don't know, okay, but if you're a normal person, you have certain wrong ideas about emptiness that are exactly the wrong ideas that the Mind Only school has, so if you're some very kind Lama in fourteen hundreds, trying to predict what people might need in America in 1998, you'd write this book comparing what the Mind Only school thinks about emptiness and what the Middle Way school thinks about emptiness, 'cause you know that those people are getting very close to the right idea of emptiness but they gotta little bit wrong idea left, which happens to be exactly what the Mind Only school thinks about emptiness. And that's why Lord Buddha taught the Mind Only school, okay? That's why he taught it two and a half thousand years ago, for you, okay. For him, for him, five hundred b.c. and 1998 are totally the same, absolutely no difference in an enlightened beings mind. They they are as much today as they are two and a half thousand years ago. Buddha, Lord Buddha is not on this planet, but his experience of this very moment is as direct as his experience of his own lifetime, you know. At, during, when he taught the Mind Only school during the third turning of the wheel, he taught it for...you. Because he knew you needed it. Because he knew you still have some

leftover Mind Only ideas about emptiness, okay, and if you learn them, you can eliminate them. Yeah?

(student: Who would verify that Je Tsongkapa (unclear))

(laughs) Yeah, very very good. Very very good. He said, "how do we verify that Lord Buddha's, sorry, that Je Tsongkapa's interpretation of this whole thing is correct, and we talked about it the first day, we talked about it in the first class. Je Tsongkapa says, you can not verify it by what?

(students: Words)

By words. You can't say...Je Tsongkapa said that. Je Tsongkapa said the second turning of the wheel was correct, the third turning of the wheel was just inter...you have to interpret it, you can't say that. Why? Because people like Lord Buddha go around saying stuff like that and they don't mean it either. So you can't trust a person's words. He ends up saying what? You must use reasoning. You must figure it out. In the end you must use those three tests, you know, does it correspond to your own direct experience. Does it correspond to what is logical to you?

Does it correspond to the words that you've heard of people that you believe like the Dalai Lama or, you know, who are authoritative pe...that you accept as authoritative, and if it passes those tests, then accept it. What's that?

(student: It may be true (unclear))

Yeah, it may have been figurative too (laughs). Yeah, yeah yeah. Obviously the first two are more important, okay. The first two are more important.

(student: I'm sorry to)

No, that's fine go ahead.

(student: When asked)

By the way, this is the whole point of the class, this is the

whole big question. How do you know when, how do you know Je Tsongkapa wasn't fooling us on this? Okay.

(student: (unclear) whe can use inference or logic to deduce that is a ver...you know, it's a valid workable view of emptiness and that, you know, last one the Buddha said that somebody unlike (unclear) couldn't find (unclear) but on the on the first side, you know, direct experience in the sense that, you know, say a Vasubandu or someone like that had had the Chittmatra Mind Only view of emptiness, you know, his personal experience has been that, and so then he writes about it and so on and so forth, you know, where I might, perhaps if I'm lucky someday, have that kind of experience as well, so that would be my personal experience that would, you know, correlate to the Mind Only. Now, the one question that that brings along is that because the way we think about a problem shapes the outcome of that problem, how do you then know that we're, you know, barking up the right tree or the wrong tree)

(laughs) Two things. Basically he said, I have to repeat for the tape, okay? It was like, Master Vasubandu, for example, wrote a lot about the Mind Only school, and and and did he have Mind Only realizations, but is he writing about his own personal realizations? It appears that Master Vasubandu, who wrote a lot from the Mind Only school's point of view is relating his own personal experiences, direct personal experiences, and then if if if I approach a question from a certain point of view or certain point certain prejudices or certain question, then don't I affect the outcome of how I think about it, or something like that. Fir...the first answer would be that Master Vasubandu...there's...it's obviously a big question, you know, he wrote the (b: Abhidharmakosha). He wrote the root text for the Vaibashkiya school, the lowest school. Throughout the book he says (sero), which means "they say" or "they claim", okay, and and so, you know, by the end of the book he reveals that he's just reporting something that he doesn't believe, you know, that a lot of the (b: Abhidharmakosha) is not correct, but he wants to report what the sch...the Kashmiri-Vabashaika believe, okay. And it's the same with the Mind Only school, he he he wrote from the point of view of the Mind Only school, but he didn't accept it,

okay. How do we establish that, you know, how do we establish that he did that, and how do we establish what he thought. I mean, one important test is reality itself. If you practice meditating on emptiness, if you think carefully about emptiness, if you study dependent origination, you will come to certain realizations that that contradict the Mind Only school. You you will come...because that...it happens to be reality. You see what I mean. You will come to...that's that's one test, I mean, personal experience means that you will begin to experience those things yourself. Ultimately you will find, and this is very important...I heard a very authoritative person today give a ridiculous explanation of emptiness to this group of people, you know, and they said emptiness means that nothing changes, or something that...you know, or...everything changes. They said that. And emptiness means that it's not true that nothing changes, you know what I mean? The the the test of a of a of an idea about emptiness, supposedly, the power of understanding emptiness is that it will destroy your mental afflictions. You will become a totally happy being. You will never have a mental affliction again. Supposedly the only energy in the universe which can destroy your own negativities and your own negative thoughts and your own negative events in your life is an understanding of emptiness. If you are holding a certain understanding of emptiness, like this one I heard today from this great scholar, from a major university, right, that emptiness means everything's changing, you know, and and if that makes you...if it reduces your mental afflictions over a period of time that you've practiced that, then it's emptiness. And and the fact is it's not. And doesn't have any affect on your mental afflictions at all (laughs). You know what I mean. That's another personal experience. That's another personal test. But but what they mean more in this context is not a personal experience of emptiness so much, but but does a person's description of what emptiness means in any way contradict your own direct experience of your world. That's all. That's the main test, okay? Yeah, one more and then we gotta go or we won't make it to the end, although we can stay until ten-thirty. (laughs) hee, hee.

(student: (unclear) What is...perhaps, perhaps we can get at it

this way. What is the difference between the (unclear) and the (shenwang), the person's whose characteristic is, who character characteristic is like)

Yeah, you can say...it's the difference...he said, "what's the difference between the (shenwang) of Nigel and the (kuntak) of Nigel, basically." Okay. The idealization or the construct, Nigel, and and the changing object called Nigel, okay. And and that goes back to the boy named Tashi. Okay. The (shenwang), the changing thing is the object of the appellation, is the object of the name, is the object of the label. That's that crying, whe... whe, you know...screaming lump of flesh that came out of the mother's womb. That's the (shenwang). Think of that as the (shenwang). That is the changing object. Okay. And it was only twenty four hours later, after some consultations between mom and dad, that they decide to think of this screaming blob of flesh as Tashi. You see what I mean? And then Tashi is created. You see? Then the idea Tras...Tashi comes into being. And and forever after people are focusing on the same blob of flesh, and there is between the perceiver and the and the (shenwang), an intermediate step called the (kuntak) which is the idea of them as Tashi. My boy Tashi. Okay. When the blob came out of the womb, did everybody say "oh, my boy Tashi". No. You see what I mean? That's evidence that my boy Tashi doesn't exist by definition. It does not have a unique way of being that's coming from it's own side, because if it did, then the minute he popped out, everybody'd say, "hey, Tashi". (laughter) (laughs) You know what I mean. Seriously. That's an indication that (shenwangs) the blob of flesh, crying, does exist from it's own side, does exist by definition, in this school. Does have it's own unique way of being which is like broadcasting itself towards you. And Tashi doesn't. Because because if it, if Tashi did, then the minute he popped out, everybody would...everybody...the doctor who never heard of what the parents wanted to call him would say, "hey, hey it's Tashi". Okay? The, Tashi is a...it's a creation of the mind that is labeled or applied to the blob of flesh later. A day later. Now later on in his life, people start to get confused, and Tashi seems to be more and more self-existent. Right? It more and more seems that he should be Tashi and he has to be Tashi and every time that you meet him, he is Tashi, right?

You start to confuse this label that was applied later, and in the Mind Only school system, that is ignorance. To believe that the name Tashi applies to Tashi by definition (laughter) is in this school ignorance that causes all your suffering. To believe that a pen is called a pen by definition, to believe that this pen is a pen by definition, to believe that this pen is the object of the idea and the name pen by some kind of act of God and not because it's some kind of construct is ignorance in this school. And it is what causes all of your suffering. It is the first link of the wheel of life. It's very interesting and...but we'll get to it later, okay? Okay. Now, what was the second...we didn't...we're still reviewing the last class (laughs) okay. What's the second thing that Lord Buddha meant when he said, "oh by the way, Bodhisattva, don't worry, the second thing I meant when I said nothing had a nature was, I was talking about what?

(students: Shenwangs)

(Shenwangs). Say (shenwang) (repeat) (shenwang) (repeat). Changing things. Dependent things. Things with causes and conditions. Things that come from other things. Things that depend on other things, things at the mercy of other things, which is what (shenwang) means. Okay. The word (shenwang), "at the mercy of other things". They have to sit around and wait for their seeds to come before they can pop up. They don't get to pop up on their own, okay. That's what (shenwang) means. Okay. And he's...now...did...what did Lord Buddha mean when he said "those things don't have a nature of their own". What did he mean?

(student: (unclear))

Did he mean they don't exist somehow? Did he mean somehow they're imaginary like (kuntaks)?

(students: No.)

No, he meant something totally different. They don't have a nature of coming, popping up by themselves. That's all. They

don't have a nature of popping up by themselves. They depend on other things to happen. What's that got to do with my life? Why do I...why was it such a big deal that Buddha got up on Vulcher's Peak and said, "by the way, changing things don't have any nature of popping up on their own". What was he talking about? Your suffering. Your aging, your death, the fact that nothing goes right in your life. The fact that every time something goes good it screws up, every relationship you ever have, okay.

Everything. Every good thing you have you must lose. Where's that coming from? Did it just pop up on itself? No. Why did Lord Buddha get up on Vulchur's Peak and say, "changing things don't just happen by themselves. They don't have a nature of just happening by themselves." He's trying to teach you how to stop your suffering. He's trying to say, "look. Everything that's happening to you in this screwy lifetime has a cause. You straighten up those causes, you don't have to go through this kind of stuff anymore." That's all. That's the important message. "That's the second thing I meant", says Lord Buddha, "when I said nothing has a nature of it's own". Okay. What was the third thing he meant?

(students: Nothing's ultimate.)

Nothing's ultimate. Nothing's ultimate, okay. What did he mean?

He meant two two things, okay? Things don't have a nature of being self-existent. And things don't have a nature...how shall we say...many things don't have a nature of being what you see when you see emptiness directly. That's all. Okay. He's talking about emptiness. He's describing emptiness. Stated in a positive way, if something qualifies as that object that you see when you see emptiness directly, it is emptiness in this school, (yongdrup). Okay. If something doesn't qualify as a self-existent thing, if something is the absence of self-existent things, then it's emptiness in this school. And that is what I meant when I said the third kind of no-nature. Okay. Things don't have a nature of being ultimate if they ain't what you see when you see emptiness directly. Okay. And things don't have a nature of being ultimate if they lack a self-existent thing, which everything doesn't...does (laughs) okay. All right. That's what he meant, okay. What's he talking about there,

emptiness itself? Okay. What's the first thing Lord Buddha meant when he said "nothing had any nature of it's own"? Imaginary things don't exist really. What's the second thing he meant when he said nothing has any nature of it's own? Hey, this stuff that's happening to you in your life that's causing all your pain? It's it's not like it doesn't come from nowhere. It does...it's not like it comes from nowhere. It has a reason. Has a cause. What's the third thing he meant when he said nothing had any nature? Hey look. There's certain things that if you saw them you'd be free, that's emptiness. They don't have a nature of existing self-existently, or something like that. That's the third thing he meant, the third thing he was talking about. So he's talking about...when he says "nothing has a nature", he's talking about imaginary things don't have a nature of being real. What's the nastiest imaginary thing in your life?

(student: (gok chak))

(Gok chaks) Self-existent thing. You go around every millisecond of your life thinking there's something there that's not there and that causes all the suffering in your life. Give me an example. My boss comes from his own side. (laughter) It's not me, okay. The person I had a fight with today is bad from their side. It's not me. Okay. That's an imaginary thing. It doesn't exist. The person that you had a fight today who comes from their own side, doesn't exist, never existed, can't exist, and you believing that causes you all your mental afflictions, all your bad karma and that's why you're getting old. And if you stopped it, you could actually stop the aging process, and that's a (tantric) process. You know, stopping those particular ways of thinking of things, has an affect on your inner winds and your body actually stops aging. Okay. Very profound, you know. You can become a (tantric) deity in this life, you have to straighten out your winds. How do you do that? Stop thinking of things as self-existent. You must stop. Okay. But to do that (laughs) you have to know what self-existent means. So what's the first thing that Lord Buddha meant when he said that nothing has any nature of it's own? He's talking about self-existent things. Mainly. (Kuntaks). Imaginary things. What's the worst nastiest imaginary thing in the world?

(student: (unclear))

A boss that comes from his own side. A boss who's bad from his own side, okay. Your problems in your life that you're not responsible for...which is zero. Okay? Really. That's an imaginary thing. That's a (kuntak). That's a self existent object and it causes all our suffering. What's the second example of a thing that doesn't have any nature of it's own? All the changing things in your life. Like what? Like the last relationship you had that fell apart, okay. It's not like it doesn't come from no causes. It has it's own causes. You gotta figure them out and stop it. That's the second thing I meant when I said nothing had any nature of its own. What's the third thing I meant when I said nothing has any nature of it's own? By the way, if you cancel all the bosses in the world who'd exist from their own side, what you have left is emptiness, and that's reality. That's ultimate reality. That's the real way things are. There are no bosses in the world who come from their own side and torture you. They are all coming from you. If you count up all the bosses in the world who are causing you suffering, or spouses or anything else who are causing you suffering from their own side, it equals exactly...zero. There's none. Emptiness, okay. There are no such things. They don't exist. But you, you spend your whole day swimming in those things, thinking they do exist, that creates all your mental afflictions, that creates all your mistakes in speech and thought and action, and they perpetuate this world, and they will kill you, you know. If you don't stop it, they will kill you. They're in the process of killing you. That's why you look older than you did five years ago. Okay. Period. Okay. Yeah?

(student: So, if if I take all existing things and I strip away the concepts, and I strip away all the changing things and I strip away emptiness)

Yeah, there's nothing else left.

(student: There's nothing left. So)

By the way, what

(student: postively positively stated it means that in Mind Only with three things it's also that he said there is nothing which has a nature of of it's own, because he in, in the three examples in the three categories, he)

Yeah.

(student: he he covered everything which)

Yeah. Axel made a good point.

(student: So what, what)

Those three things cover everything. Imaginary things, changing things and emptiness covers everything.

(student, Axel: So, so the difference between the second and the third turn is just that in the second turn you say, they don't even exist? (unclear) by definition, and in the third turn he says that only the imaginary things are not existing by definition, but the others exist by definition?)

Yeah. Roughly you can say that. What Axel said is that if you summarize it, A) those three things that don't have any nature of their own happen to equal up to all things in the universe. That's true.

(student: But why)

In fact, a little bit more, because this one has a little bit of non-existent stuff in it, (laughs) okay. All right? Let me finish, okay. Let me finish. So they add up to everything in the universe, okay? Now in the second turning of the wheel, Lord Buddha said about those three things, what? None of them has any nature of it's own - A). B). None of them exist by definition and that's the same thing. Okay. But then in the third turn of the wheel, he says, "yeah, I did say none of that had any nature of it's own, but I meant three completely different things."

Three completely different natures that they didn't have. And by the way, out of those three, it's only the first that doesn't exist by definition, and what I meant by definition is something different than than what I said in the second (laughs) turning of the wheel, okay. You gotta get used to that. What's the use of going through all these gym...mental gymnastics? You will understand exactly all the wrong ideas about emptiness, the subtle wrong idea about emptiness, and then your own understanding of emptiness will be crystal clear. By the end, I hope. If you stay in the class. Okay.

(student: Aren't we back to the Middle Way again?)

Why? She says, "aren't we back to the Middle way?" Why?

(student: Because emptiness...there's only emptiness left (unclear) that has...I I see, emptiness does have self existence?)

Oh, she said, "are we back to the Middle Way school in the third category, right? Are we? Let's check, okay. Do they describe (yongdrup) or emptiness in their system as "the simple absence of the (gakchak), the simple absence of a self-existent thing". Does the Mind Only school also say that?

(student: Yes)

From that point of view, they're describing it in exactly the sweet, true way. Okay. Emptiness is the general absence of a self-existent thing. It's like saying, there's no two-headed thirty foot purple elephant rampaging through this auditorium at this moment smashing people, okay. Is it true that there's no elephant like that in this room at this moment? Yes. Is it almost silly to talk about it? Yes. Why? They don't exist anyway. Hey, emptiness is exactly the same. You go around your whole life thinking that something's there that has never been there, is not there now, and could never have been there and will never be there, okay. Self ex...remember, we're dealing with the emptiness of a thing that's impossible. What's an example of an impossible self-existent thing? How about your boss who's bad

from his side? And who's not created by you thinking of him exactly the way you think of him when he's bad to you. You know. How about a boss like that? Find me a boss in the world who is really nasty and not because you've created him. There ain't any. There never will be any. And that's the emptiness of those bosses, okay. So in both schools, emptiness is the general absence of an impossible self-existent thing that if you believe in that thing, you get in trouble, okay. Now how do you describe a self-existent thing is big difference in the two schools. We didn't get there yet. Okay. We didn't get there yet. What it means to be self-existent is totally different in the two schools. It's useful to study it because it clarifies your thinking about what self-existent really means. Today I heard a recognized, international, acclaimed, Buddhist, university scholar from a major American university describe emptiness as "changing", that the fact that things change. You see. And, first of all, that's a positive thing, right? I mean you're already in...you already (laughs) (unclear) okay, and then and then beyond that it doesn't help you. It it doesn't release you from your suffering. Now you have to prove that. You have to be able to distinguish that from what emptiness really means. And to do that you have to study the different schools, okay. By the way, there's no Buddhist school that says that that's what emptiness is, okay. You know that. All right. We go on to the real class, all right. (laughter) And, by the way, that's the way they teach this subject in the monastery, typically, half of the next class will be about the last class 'cause it's so difficult you have to maintain the continuity, you know, you have to keep bridging from the last class. Okay. Now. Bad news for you (laughter), that whole class and a half just covered what the Buddha meant in the second turning of the wheel when he said nothing had? Any nature of its own. Okay. That's all. That's all we covered. But he said for other things (laughter), right, we've only covered twenty percent (laughs) okay, remember, he said five things about...in the second turning of the wheel he said five radical things. The most radical thing that we spent the most time on was what?

(students: Nothing has)

Nothing has any nature of it's own. This pen doesn't have any nature of it's own, okay? Now we've clarified that. How? This Bodhisattva came up and said, "what the heck did you mean when you said this pen doesn't have any nature of it's own, after you got through teaching half your lives that everything did have a nature of it's own?" And Lord Buddha says, "oh oh oh, I was just speaking figuratively, you know, I didn't mean it, you know (laughter), it's not really like that, okay." And Mind Only school's like, "whew! Oh great, you know. We thought you went crazy or something", you know. (laughter) Okay. And Middle Way school's like what? "Heh, heh", you know, "he's fooling them again, you know. They can't handle (laughter) it, so he's like lightening the message up for them". His Holiness does it all the time, right?

(student: un huh)

(laughs) Okay. So like, oh oh he's lightening up so they don't freak out, you know. The fact that he asks the question means what? If you're a sensitive teacher, now you're gonna have to adjust things for them. "Oh, I didn't mean that.", you know, "that would be freaky, right?" (laughter). That would be too much, you know. You have to divide what I said. Some things do have a nature, some things don't have a nature. I didn't mean nothing had a nature, you know what I mean. The fact that the guy asked the question means that if you're a sensitive teacher, you have to immediately readjust. I taught in, was it Kentucky or Tennessee...where were we? You know, they wanted to know...I think Christy and some other, Tussie was there, Chudron, and I got up, they said, "we want to know the fine points of vinaya", you know. So I get up and I start explaining the the Abhidharma system of vi..how many vows are this extraordinary halo around and this and this (unclear) and after like three minutes, they're all like (laughter)...you know, and then I went to (lam rim). I just went zip (laughter) and (laughs) and I went to (lam rim) and then we had this great class for three days. They never recognized that I didn't teach what I was supposed to teach (laughter), you know, and we all had a good time and and and Tussie comes up to me and says, "you know, you shifted gear after three minutes. You shifted to a whole different subject. Nobody

even noticed", you know. I said, "yeah, 'cause the audience wasn't ready for it", you know. So you just shift gears. You go down about three gears, you know And that's what Lord Buddha is doing in the?

(students: Third turning of the wheel)

Third turning of the wheel according to? (laughter)

(student: To Tsongkapa)

Yeah, no, not according to Je Tsongkapa. According to the Middle Way school, okay? According to the Middle Way school, okay. He's changing gears to soften it up. Okay. Going back to the five things he said, five radical things. He said "nothing has nature" in the second turning of the wheel, right? Nothing has any nature of it's own. Nothing starts or grows. Nothing ever stops. Everything is in a state of peace from the beginning. Everything is nirvana. Okay. Five different radical statements, okay.

(student: (unclear))

I'm gonna spell them...I'll write them out for you, okay? We're gonna go one by one through them. Okay. I'm gonna put them up one by one, the the different things that Lord Buddha said. We gotta cover the other four...the other four are easy. The first one is hard. Okay. Here's the first one of the four.

(student: the first one)

Yeah, this is actually the second of the five and the first of the last four. Okay. In the study of this subject, they say, which one are you studying, you say, I'm on the last four. You see, they call it the "latter four" or "the first", you see? When you say, "what're you studying these days?" (b: Drang Nge Lekshe Nyingpo?) "Oh which one are you studying, first one of the other four?", you see? So, I'm on the other four, okay? Yeah?

(student: Is the first one (unclear))

Yeah, the first one was (ngowo nyi mepa), "nothing has any nature of it's own". We covered that, we finished it, it's all wrapped up. Packaged. You understand it perfectly (laughter). It refers to three different ways in which nothing has a nature. (kuntak, shenwang) and what was the other one?

(student: (Yongdrup))

(Yongdrup). Okay. You finished that. You got that. Now we're on to the other four, okay? Say (ma kyepa) (repeat) (ma kyepa) (repeat). Nothing starts, nothing grows. It, the a the expanded version here here is (chu tang gyi ma kyepa), nothing in the universe has the nature of growing. Nothing. Let's talk about the sun going up in the morning, coming up, okay? That's a perfect example of (ma kyepa), okay? Does the sun come up in the morning? Of course it does, okay? I mean (laughs), you know, I've never been up to witness it exactly (laughter) but, okay, but by ten it's definitely up, I'll tell you that, okay? (laughter) So, you know, it does come up in the morning, okay. But Buddha, Lord Buddha in the second turning of the wheel says "it does not come up in the morning". The su...this is a perfect example, whenever you think of (ma kyepa) think of the sun. The sun does not come up in the morning. In the Middle Way school what does that mean when Lord Buddha says "the sun doesn't come up in the morning"?

(student: (unclear))

What?

(students: From it's own side).

From it's own side. Independent of your projections, okay. The reason you see the sun come up in the morning is that your past karma is screwing around with your mind and forcing you to see this thing come up, okay. If your past karma wasn't there to make you see it come up, you wouldn't see it come up and it wouldn't come up and you'd be blind, in a prison somewhere or

dead or and on another planet. Okay. Seriously. Okay? The day that the karma ends for you to see the sun come up in the morning, we'll say "oh, she died last night". Okay. That karma is not self-existent, that karma is not permanent. It wears out every time you see the sun come up, you know. Don't think it's your God-given right to see the sun come up because there will be a morning when you don't. Okay. It's a karmic result. And it's wearing out as we speak, okay. You are closer to the last time you see the sun come up, okay every time we speak you are closer to that day, okay. It does not exist from its own side. (Ma kyepa), okay. From the Middle Way point of view.

(student: And Mind Only has a different)

Mind Only school has a totally different take on it because they say, Lord Buddha wasn't speaking...?

(students: Literally)

Literally...when he said "nothing starts". You have to interpret it. He didn't mean...would he say that? Would he say like the sun coming up depends on your mind? (laughter) Course not. Of course the sun comes up from its own side, you know. Go out, look in the morning. I mean, what do you think you're just dreaming it, you think you're imagining it, you think it's just a projection of your mind? Come on, it heats the whole planet. Six billion people see the same thing. Are you crazy? Is like six people...six billion people having a collective hallucination? Middle Way school would say?

(students: Yes)

Yeah, that's right. (laughter) (laughs) Okay. Just because it's more people doesn't make it less unreal, okay. I mean, that's the Middle Way school. Mind Only school says, "come on. Don't be crazy. Of course the sun comes up in the morning...from its own side, okay. So what did Lord Buddha mean when he said, "things don't start".

(students: Things (unclear))

In the Mind Only school? Now if you're Mind Only school, when Lord Buddha starts saying crazy things, you're gonna divide them into?...those three categories, 'cause it makes it easier to understand him, okay? So don't forget, on your homework (laughter), when you get to "what does the Mind Only school say about things not starting", you're gonna have to say, "oh excuse me, which things are we talking about? (kuntaks, shenwangs) or (yongdrups)? Okay. Are we talking about imagined things, are we talking about things that come from their causes, or are we talking about emptiness? Because he meant a different thing in each case when he said they don't start. Okay. Oh, well what did he mean? You gotta cover all three, okay? You gotta cover all three. What...do, do imaginary things grow? First question. Let's not say start, let's say grow, okay. Do imaginary things grow? Did that pumpkin that's crushing the twin towers start as a small pumpkin and get bigger? Did my conceptualization of the person named Nigel start like two inches high and then go to four inches high and then get five feet, six feet? No, it's a perfect little visualiza...idealization from the first moment I have it. It's called Nigel, okay? It's not like it grows, okay? It's, it has a...it comes into existence. We don't say it grows. Grows means a process of starting small and getting bigger, okay? And and and my idealization of Nigel, or the thing you call "car" or the thing you call "pot", or the thing you call "school", is a perfect little picture from the first moment of it's existence. Okay. It does not slowly, like, grow.

(student: What if I do imagine Nigel small (unclear))

Oh, you can say that you have a you have a an idealization of a small Nigel and you have a idealization of a larger Nigel, that's okay. Those are different things. But we're talking about "Nigelness". Okay. The con the concept "Nigelness" or "me". You see, the concept "me". It's not like its gets smaller and it grows bigger and like that. It, you either a perfect "me" or you're not a perfect "me". Period. That's all. In this school, okay? Like that. And I think even in the other schools you'd say that, okay? So, so first of all, can can you say that Lord

Buddha...can you say that Lord Buddha...what did Lord Buddha mean when he said "things don't grow"? Oh, which of the three categories we talking about here? Imaginary things. When he said imaginary things don't grow, was he being literal? I'll ask you again. Be careful, okay. We are in a class about what's literal and what's figurative, right? We're in a...that's the subject of this class. I ask you again. When Lord Buddha said...Mind Only...put on your Mind Only hat, okay, forget Middle Way. When Lord Buddha said that imaginary things don't grow, was he being literal?

(students: Yes)

Yeah, okay. Got it? That was easy. Okay. What about emptiness? Was he being literal when he said emptiness doesn't grow?

(students: Yes)

Of course. Why? Emptiness doesn't get bigger or smaller, come on. You're either a hundred percent empty or you're not, okay. You're either the fact that there's no thirty foot two headed purple elephant in this room or not. Can he be halfway here? Yeah, I used to try to imagine his butt in the room and his head outside (laughs) (laughter) or something like that...it's not like that (laughs), okay. I mean either he's here or he's not here. You see, reality, truth is like that. Truth is either a hundred percent true or not true. It's either A or B. You can't say A and a half. You see what I mean? If if this room has it's emptiness then it's a hundred percent emptiness, you see. It can't be like forty percent empty. Okay. So (yongdrups). The third category. Emptiness itself according to the Mind Only school, could never have grown anyway, okay. 'Cause it don't change. Emptiness doesn't change. Can emptiness go out of existence? Does the emptiness of this pen go out of existence when I destroy the pen? Yes. Does it slowly stop in stages? No. It just blinks out. You see what I mean. It's a hundred percent emptiness up to the last moment of the pen's existence. And then the next moment there is no pen so there's no emptiness of the pen. But the emptiness doesn't get smaller or get older

or shrink a little bit or become forty percent emptiness and then thirty percent emptiness or something like that, you gotta get used to that. Okay. Emptiness is a constant. Okay. Unchanging. Okay. That's why I don't like the translation "impermanent". It's wrong. Is emptiness impermanent? Yes, it goes away. Does it change? No. That's a mistranslation...a terrible mistranslation. Okay. Anyway. In the sutra where the Bodhisattva asks the question and Lord Buddha explains himself and when he gets to (ma kyepa) he covers the (ma kyepa) of imaginary things...they don't grow. And then he covers the (ma kyepa) of emptiness. It doesn't grow, and you know what? He leaves out (shenwangs). (laughter) Okay? He leaves out (shenwangs). I mean, everybody fig...for the next two thousand years people are wondering, "why the hell did he leave out (shenwangs)?" You know. You tell me. What does Je Tsongkapa say? What do you guess he says? Why did Buddha skip (shenwangs) when he got to (my kyepas)? When he said things don't grow.

(students: By definition. That they wouldn't start)

They do exist. They do grow. Not only do they grow in this school, they grow?

(students: (unclear))

By definition. They a hundred percent grow. Forget it man, they grow from their own side. They grow through some own unique way of being on their own. They're not even a projection when they grow. They grow out there on their own. Lord Buddha would never say they didn't grow. That's why Lord Buddha skipped it. (laughter) (laughs) Okay. He'd be crazy to say they didn't grow...in this school. Not only do they grow in this school, they grow "by definition", meaning from their own side, by themselves. Nothing to do with my projections or anything else. I'm not imagining it. It's out there. My boss is an asshole from his own side. It's not me. It's not my fault. He's a bad person. Everyone should dislike him like I do. I don't know why some people see him as nice. He's self-existently one hundred percent evil. (laughter) You know. The people who think he's got any good qualities are having non-pramanas, you know.

(cut)

withstand, you know, okay? He's bad from his own side. It's nothing to do with me, okay. That...so we skip it, okay, in this school...in the sutra he skips it, and you'll see in the reading a discussion, "hey, why did Buddha skip it"?, okay. That's the sec...we'll do one more and then we'll take a break. Say (ma gakpa) (repeat) Okay, write it down. Say (ma gakpa) (repeat) (ma gakpa) (repeat) This is the third thing that the Lord Buddha said in his crazy second turning of the wheel. You know, from the Mind Only point of school he went out of control. Okay. Said "nothing has any nature of it's own. Nothing begins. Nothing grows." And then he said (ma gakpa). (Ma gakpa) means "nothing ends". Nothing is destroyed, okay. He said that. Nothing in the universe ends, he says. Nothing has a nature of ending. We can use as an example death itself, okay? Now, my teacher in the monastery, he'd say, "I'm gonna let you guys take a little trip, you know, I open the door to Middle Way school, okay. You're tired of this confusing Mind Only stuff? Let's go back home, you know. I let you go in the Middle Way school, okay. Take off that Mind Only hat. Put back on your Nagarjuna, Je Tsongkapa, Lord Buddha hat. Go into that comfortable place called Middle Way school, okay. What did Lord Buddha mean when he...let's take the ultimate (gak, ma gakpa), your death, okay? What did Lord Buddha mean when he said you don't die? (ma rik bam me, ma rik basa bam me, ban ne ga she me). You don't die. What did he mean? What did he mean?

(students: (unclear) with your projection)

Yeah, you don't die independent of your projections. Your own death is your projection. Okay. The day you die and you look down and see this dead body, except you can't look down, okay, that's a projection. It does not have any reality of it's own. Okay. And if you stopped the state of mind that does that projection, you would be in a (tantric) paradise never to die again. And you can do it because it's true that it's a projection. This becomes important. Projections are not like some philosophical, played thing, you know what I mean. This is

life or death. You don't have to die. It's a projection that you're getting older and it's projection that you'll die, okay. When Lord Buddha said, "nothing ends" (ma gakpa), in the second turning of the wheel, what he meant was, things don't end independent of your projections. It's all your projections. If you fixed your mental afflictions, you wouldn't have to die. Tantrically speaking your winds would straighten out and you wouldn't and you would actually change your body. Your body would change, okay...permanently. Okay. That's that's all. You can do it. Okay. That's what he meant. Okay. Now. Forget that Diamond Cutter Sutra stuff (laughter), close the door, Middle Way, come back to Mind Only, okay. Come back to the Mind Only. Come back to this auditorium. Okay. We're in the Mind Only school. Hey, I was just kidding when I said things didn't end. I didn't mean it. Of course things end, okay? Of course things end. Did...let's talk about it in those three categories. Okay. We're in the Mind Only school, right? We've gotta look at each of the three categories. What's the first one?

(students: (kuntaks)

(Kuntaks). Imaginary things. Do imaginary things end? Does the pumpkin that's crushing the Twin Towers get old and soggy and start falling down...

(students: no)

and people climb up to make pumpkin pies or something (laughter), no, okay? Never could get old. Okay. When Lord Buddha said things don't end, what he meant about imaginary things is that they don't get old anyway, come on. Okay. They're just in your mind. Okay. Then when he gets to emptiness he says, emptiness don't end and is he being literal?

(student: Yes)

Yeah. Emptiness does not get old, okay. Emptiness does not wear out. Does emptiness com... go out of existence? Yes. When the pen is destroyed it's emptiness goes out of existence. But in the final hours of the pen, does the emptiness get less empty?

(student: No)

No. It's always a hundred percent empty. Up to the last moment it's one hundred point zero zero zero percent empty up to the last moment of the pen's existence. The pen, up to the last moment of existence, is anything but "self-existent". Forever, okay. For as long as it's there, it's one hundred percent not self-existent. It doesn't get less that way or more that way, it's always been that way, okay. So, category number three. (Yongdrup), emptiness in the Mind Only school. Does it slow down and end?

(student: No)

No, okay. That's what Lord Buddha meant during the second turning of the wheel. And again the sutra skips what?

(students: (Shen wangs)

(Shen wangs). Okay (laughs). The sut...but if you notice in the sutra, Lord Buddha doesn't say, "oh and what I meant when I said changing things don't end," he doesn't end...he skips it. Why?

(students: Changing things ends)

Changing things do end. They not only end, they end...in this school...by definition. From their own side. Nothing else necessary. No projections. No imaginations. They have their own external reality. They end because their causes stop and they stop, from their own side, through their own external reality, independent of you. Okay. Who believes that?

(students: The Mind Only school)

The Mind Only school. And so do you (laughter), okay. No, you know. I ask you, do you have to die? You'd say yeah, you know. I ask you, does Buddhism teach you how not to die? Say no, I never saw anybody you know, practice really good and didn't die. You know what I mean. You believe that. And and when I get up

and say "you don't have to die", you think, well, maybe he's been figurative (laughter). (laughs) Or something like that, you know what I mean. Okay. It's not that way. By the way, to see yourself not die is extremely difficult. It takes devout pure practice your whole life. I compare it nowadays to learning concert piano. You'd have to put in the same effort. You can...everyone in this room could become a very good pianist if they really had a good teacher and if they took the lessons seriously and practiced enough every day, almost everybody in this room, except Sikes, maybe, (laughter) could, you know, who has the least ear, okay, could learn to play piano like a concert pianist. But, if, you know, how many people could actually...would actually do it, that's a big difference, okay. Everybody in this room can see emptiness directly. Everybody in this world...in this room can reach (tantric) paradise in this life but it takes just about the same effort as becoming a concert pianist. It takes about the same seriousness about it. And the odds that you'll do it are about that. See what I mean. You have the capacity in the way that everyone here has the capacity to learn to play piano that well, but whether or not you'll take it seriously enough soon enough to do it is another question. Okay. That's a whole other question. But it's about the same amount of effort. You could do it. You...what I'm trying to say is, if you take the amount of effort it takes to see emptiness directly and not die in this life, and then you take the amount of good karma it takes to see someone not die in this life, even though you die in this life, they're very similar, okay. To say that Buddhism doesn't prevent people from dying because I never saw anybody who didn't die is a fallacy. Because they're very similar effort. The effort to see a miracle occur and the ability to do a miracle and the ability to be there when a miracle is performed require very similar karma, very similar effort. By the time you see somebody walk across the lake you're very close to doing it yourself. And to say that you haven't seen anybody cross, walk across the lake so nobody can walk across the lake is just evidence of your lack of effort. You see, see what I mean, that you're not even close enough to see it. To see someone else do it. But but they're actually they're very close, you know, it's a very close thing. And if you were like wavering half and half between

having enough karma to see it and having not enough karma to see it, the doubt itself is enough to stop the miracle. You see what I mean. It's...in (tantra) that's the whole basis of (tantra). The doubt itself is enough to prevent it from happening. And then what happens? Like you walk like two feet on the water and then suddenly you doubt (laughter), no seriously, and and according to (tantric) theories the karma of that moment of doubt is enough to stop the water from being hard. You see, and it would stop and you would sink and you'd say, oh, you know, help me. (laughs) (laughter) Okay. All right. So anyway, (Ma gakpa) means that. Okay? And and again in the sutra they skip (shenwangs). Why? Because in this school changing things really do end from their own side "by definition". Okay. Whether or not you're having a karmic projection or blah blah blah we don't care. They would have done it anyway. The tree would have fallen in the forest anyway. Okay. Yeah. Last question. We gotta have a break.

(student: But when you say the pen and the pen perceiver have the same karmic forces and of less (unclear) so, and now you say things end because their cause end, then that is the same cause as I have and that...then I don't see the difference between the Middle and the Mind Only school because then it must be my projection. So there I I don't see the real difference.)

Dido says, you know, at the end of the last class you said that the pen and the eyeball and the eye consciousness which sees the pen, in this school, come from the same karmic seed. And in fact it's such a powerful connection they even call it quote "the same substance", the same stuff, the pen and the and the mind are the same stuff. But what it's a code word in this school for they come from the same karmic seed. Is that the same as saying "I'm projecting the pen"? And they they'd say no. You see there's a subtle difference. And struggling with that difference, struggling to understand the difference is is purifying your view of emptiness. You see what I mean. Struggling with these distinctions...what's the difference between saying my eye and that pen came from the same karmic seeds and saying that that pen is a projection of my karma? Is there a difference between those two? Are they subtly different? See, studying the Mind Only

school helps you make your understanding of the Middle Way school much more pure. Much more subtle. Yeah. You gotta deal with those differences. There's a there's a very beautiful example. What's the difference between saying that this pen's very nature depends on my projection forced on me by my past karma, and saying on the other hand, that my eyeball and that pen have both been created by one karmic seed. Is there a difference between saying those two things? You have to deal with that because one is emptiness and one's not. Okay. And you have to deal with that. And it helps you clarify your thinking about emptiness. It's very cool. It's very helpful. That's why we study the Mind Only school. That's why Lord Buddha taught the Mind Only school. Okay. Take a break. Come back in ten minutes. We got two more left, they're easy, okay. (laughs) (laughter)

(cut)

on the on the, also I have the honor to welcome Captain Ten Huk Chen, and his associate Dr. Ho, who are here from Singapore. He's the former director of the center there, Amitabha Center, right, in Singapore which is a very beautiful FPMT center of Lama Zopa's, so I'd like to thank them and welcome them, like that. (applause) Okay. Back to the truth of suffering. (laughter) (laughs) This is number four, okay? Come on Sikes, you don't write the Tibetan anyway. (laughter) I want you to make sure it's on his homework, okay? Four of the five, three of the last four.

(student: It's three of the last (unclear))

Number three of the last four; four of the whole five. Say (suma ne) (repeat) (shiwa) (repeat) (Suma ne) (repeat) (shiwa) (repeat) (Su) is a very very very unusual word. Those of you who know Tibetan don't mistake it for "patience" which is (ba oh), okay, this is (ka oh), okay (ka oh san dar su da su) means, it's a very very rare word, (su ma ne) means "from the beginning of all time, for all time, since forever," okay. (Suma ne, suma ne) means like "from the very beginning of things", meaning beginningless in Buddhism, right, okay. From the very beginningless of things? How's that? (laughter) Okay. Something like that (laughs).

(Suma ne). (Shi wa) means "peace or extinct". Okay. In in Tibetan it's the same thing, like if you put out a fire it's called (shiwa), extinguish a fire, but it also means "peace". As you know, peace is a synonym for nirvana. Right? Okay. So, (suma ne shiwa) means, (suma ne shiwa) means "Lord Buddha, in the second turning of the wheel, when he went crazy, according to the Mind Only school, right, said nothing has any nature of it's own, nothing grows, and nothing ends, and everything has been from the very beginning in a state of peace or extinction. Okay. What does that mean, to be in a state of peace or extinction from the beginning? What's he talking about, you know. How is it like nirvana from the beginning? What does that mean when you say everything in the universe has been at a state of...in a state of rest from the beginning. What does that mean? It means "free of the mentally afflicted side of things". This is a code word in Buddhism. Everything in the universe is either on this side, called bak she in Sanscrit, or on this side. This side is all the mentally afflicted stuff in the world, meaning mental afflictions, the things that cause mental afflictions and the things that come out of mental afflictions. Like what? Your body, okay? Your mental afflictions themselves. This room, this school is a product of mental afflictions. So it's on, what we call the, mentally afflicted side of things. Ninety-nine point nine nine nine percent of your of your life is tied up is invested in either active mental afflictions, or the consequences of your old mental afflictions or the or the causes for your new mental afflictions, okay? Ninety-nine percent of your world is that. We call it (ku ne nyo mo kyi chok). Say (ku ne) (repeat) (nyo mo) (repeat) (kyi chok) (repeat) And it means "the whole mentally afflicted side of stuff". And that's ninety-nine percent of your world is that. Then there's what they call the the totally pure side of things, the pure side of things. What is that? Your Dharma studies, your understandings of emptiness, your renunciation, your compassion, okay? The tiny little good side of things, okay? So Buddhism says there's two sides of things. Two huge divisions, okay. Ninety-nine percent of your day is over here. It's either mental afflictions, or triggering mental afflictions or a consequence of your old mental afflictions, okay. Then over here is this wimpy side, the little good thoughts you have, the little understandings of compassion,

the little understandings of emptiness, the little study that you do, the twenty three minutes of meditation you do (laughter) you know what I mean? (laughs) It's all over on this side, okay? And then Buddhism says there's two whole sides of that. (Shi wa) here means "extinct" meaning the bad side has stopped. Free of the bad side. (Shi wa) here, peace means or extinct means "free of the bad side of things from the beginning free of the bad side of things." Free of the samsaric side of things. Free of the suffering side of things. Now. Did Lord Buddha mean it when he said everything was free of the negative side of reality? Of the dark side of your existence. Did he mean it when he said everything is free of that?

(student: What school?)

Oh what school. Mind Only school. Good question. Did he mean it?

(student: Depends on which of the three)

Yeah, we better check the three categories. Sal's right. In the Mind Only school you gotta go to those three categories. Okay. What's the first category? (Kun taks) Imaginary things. Are imaginary things, meaning mostly here...here's the clue, okay...meaning unchanging things like empty space, okay. Stuff like that. Are they generally free of mental afflictions?

(students: Yes)

Yeah. We can say then they are free or extinct or peace from the beginning. For...from forever, they have been free of mental afflictions. So the Buddha was speaking?

(students: Literally)

Literally. When he said they are (suma ne shiwa). They they...from the beginning they are in a state of peace, okay. They are in a state of peace. If that's how you take it to mean...you see what I mean? And that's what it means, okay?

The sutra skips the next one...we'll come back to it. Okay. Third one, emptiness itself, (yongdrup), totality, the third category of the Mind Only school. Is it generally speaking free or devoid of suffering things, negative things?

(students: Yes)

Yeah. Okay. Fits perfect. That's what I meant when I said everything was peace from the beginning or extinct from the beginning, okay? Bodhisattva, don't take it to be something wild like, you know, "everything's free". Everything's free of mental affliction, because the vast majority of things which are in what, category number?

(students: Two)

Two. Changing things. How much of your world is changing things?

(students: Ninety-nine)

Ninety-nine point nine nine nine nine nine percent. (Du ma che na num su te, nom ka da nyi go pa oh) (b: Abhidharmakosha), opening lines, okay. There's only three unchanging things in your whole experience. All the other zillion things are changing. Okay. And they're all suffering, okay. Ninety-nine point nine nine...except for your glimpses of compassion, your glimpses of renunciation, your glimpses of understanding of emptiness, the ten minutes you spent on your homework (laughter) okay, everything else is suffering. Every other changing thing in your reality is suffering. You can not call it...peace, from the beginning, okay. You can not call it devoid of mentally afflicted stuff from the very beginning, okay? That's why the sutra skips it here too. (laughter) Okay. You can't say that about changing things. They are intimately connected with your mental afflictions. They are intimately connected with the chaos in your own mind, your world is ninety-nine percent a production of the chaos in your mind, the chaos in your mind or new chaos being created. Okay. That's the truth of suffering. You live in it, okay. Most of your world is that. All the things around

you. Why? What's the evidence of it? The bad things is bad and the good things is changing. And getting worse, okay. That covers everything. (laughs) Okay (laughs). All right. That's the nature of samsara. So Buddha, Lord Buddha didn't refer to the second category that way. Okay. Did you have a question?

(student: Yeah, (unclear))

I didn't I didn't catch it.

(student: (unclear))

Oh, Ken said, wouldn't (kuntaks) for example imaginary bad things, like a nightmare or something like that, wouldn't be...wouldn't that be negative? Yeah. In the debate ground you always say (pel char). (Pel char) means what? "For the most part". You cover your rear end. (laughter) With (pel char), okay (laughter), you know, you say, "for the most part, imaginary things are are not involved with the act of suffering. I mean, empty space, I mean, you know, empty space is not suffering. I...see what I mean? It's just neutral, okay...for the most part, how's that? Good point. And they do say (pel char). Okay. Last one. This is kind of long but since it's the last one you don't mind. Okay, say (rangshin gyi) (repeat) (yong su) (repeat) (nya ngen le) (repeat) (depa) (repeat). (Rangshin gyi) (repeat) (yong su) (repeat) (nya ngen le) (repeat) (depa) (repeat). Okay. You know, most of you, (nya ngen le depa) (nya ngen) means "grief, trouble, problems". Okay. Literally "grief" though, when someone dies, you get (nya ngen), okay, that's called grief. (Le depa) means "transcended or gone beyond grief". Gone beyond grief. That's the literal translation in Tibetan for?

(students: nirvana)

Nirvana. Okay. Nirvana. Those of you who studied the Diamond Cutter, you know that there's two kinds of nirvana. One is the permanent ending of your mental afflictions because you saw emptiness directly, right? (Unclear) But what's the other one? What's natural nirvana?

(students: Emptiness)

It's the emptiness of all things. You see. Nirvana is also a code word for "the emptiness of all things". Natural nirvana, okay. That's not quite what we're talking about here. We're talking about a third kind. Okay. So don't get confused. We're not talking about the normal nirvana, which is stopping your mental afflictions forever because you saw emptiness directly, and we're not talking about the natural nirvana of things which is their emptiness. Okay. We're talking about something slightly different, okay. (Rangshin gyi) means "by nature, by it's very nature". (Rangshin gyi) means "by it's very nature". (yong su) means "completely". (Nya-ngen le depa) means "gone beyond all grief", okay? So, the last thing that Lord Buddha said when he went crazy according to?

(student: Mind Only school)

The Mind Only school during the?

(students: Second turning of the wheel)

Second turning of the wheel, okay, was everything is beyond all grief and that's their very nature. Completely beyond all grief. Everything is totally nirvanasized already. Okay. And people say that, you know, people I meet...people misinterp...people take it in the wrong way, right, they say, "oh, you're already in nirvana, you just have to recognize it". Meanwhile you're dying, you're having root canals (laughter), you're having to put up with work year after year, and these guys are "feel good", you know, "your real nature is pure. You just have to come to an understanding of it", you know. Yeah, let me do your teeth (laughter) (laughs), you know, okay, all right, it's not like that. You know it's not like that. You're experiencing (laughs) it not like that. Okay. So what does it mean here? Grief here is a code word for the mentally afflicted side of things. Meaning everything in your world which is active mental afflictions, or is created by mental afflictions, which means ninety-nine percent of your world, or which is making new mental

afflictions for new samsara and new suffering in the future, okay. The whole bad side of things is called "grief" here, okay. So did Lord Buddha mean it when he said, everything is beyond that?

(student: What school?)

What school says Sal...I missed you last course, you know (laughter). Okay. What school? Mind Only school. Then what's your next question.

(students: Which of the three categories)

Which of the three categories we talking about, man, okay. Okay. Let's go through them one by one. Are imaginary things like empty space or Tashi basically free of mental afflictions and those problems of mental afflictions?

(student: Yes)

Yeah. Okay. So Buddha was...that's what he meant. He meant what he said. He said, "they are free of that condition." Imaginary things are free of that condition, okay. Let's skip the second one (laughs), let's go to the third one. Can you say that emptiness itself is already devoid or free of mentally afflicted stuff?

(students: Yes)

Yeah. It's just neutral old emptiness. It's the lack of a two-headed purple elephant in this room. Okay. For example, you know what I mean? So no problem. Now, Lord Buddha skips it in number two. Why?

(student: Because it's not free (unclear))

Because the rest of your world ain't free (laughs) of mental afflictions, all right. So he kinda (laughs) skips over that one. All right. He doesn't mention it. All right. He doesn't mention it. Okay.

(student: How can an imaginary...I mean an imaginary thing can cause you (unclear)

She said a very interesting thing...an imaginary thing could cause you mental afflictions like crazy, and in fact, all your mental afflictions come from one imaginary thing, which is what?

(students: Your attachment. Self existence)

Self...your belief in a self exists...the self-existent thing which is an imaginary thing which doesn't exist at all. Yeah, in actuality, it's the root of all your mental afflictions. It's the very root of all of them. In general, they say (pel che) (laughter), majority, okay, meaning empty space and the fact that this room is not round and things like that. I mean, there are many facts, there are many truths, constructs throughout the universe which have nothing to do with your mental afflictions, and that's all. That's the main point. Yeah, but that particular construct has everything to do with your mental afflictions, okay. Yeah.

(student: (unclear) I'm not understanding this the difference between number four and number five, the)

Yeah, number four and number five are the same, okay. (laughter) They're not much different. You're right. You're right. If somebody says "I don't see much difference between four and five, you're right, you're basically right." Okay. In this take. In this interpretation of them. Okay. Basically the same thing. But number one and number two are the same way too, aren't they...I'm sorry, two and three. They were basically the same. I mean, if a thing can not start by definition, it's not gonna?

(students: Stop)

Stop by definition. Once you've established one you've established the other. So actually he's just rubbing it in, okay?

(student: (unclear) a construct?)

If a thing can't start by definition, it can not stop by definition, see what I mean? If...in this school...Mind Only school, once something exists by definition it's gonna start by definition and stop by definition. Once a thing has started by definition, of course it stops by definition. Okay. One more last thing. (laughs) Which is a contradiction. Question number five on the homework, you do not have to answer it in Tibetan 'cause we're we're too late, it's too late, okay. If you're interested in the Tibetan, I'll have it up on the...well you can see it on the answer key. Okay. You're gonna get the answer key. But we don't have time to...I don't want to overload you. Okay. I do want you to know this one. Okay. Please repeat, last thing, really. (Ranggi) (repeat) (gyu kyen) (repeat) (me ne) (repeat) (ma kyewa) (repeat) (dang) (repeat) (ma gakpa) (repeat). Okay. Now. In the text by Je Tsongkapa...very very famous, okay...somebody pulls out a quotation by Master Asanga. Okay. That quotation says, "the last four characterizations", right, the last four of the five which we studied tonight, doesn't start by...doesn't grow, doesn't stop, has been in a state of peace for...since forever, and is in a state of nir, you know, nirvana from...by nature, total nirvana, or something like that, okay, Master Asanga says, "Lord Buddha meant those about all three categories." Okay. There's a famous quotation where Master Asanga says, "Lord Buddha didn't mean to skip number two." And then there's this debate starts, you know, this fight breaks out, you know, somebody says, you know, "Je Tsongkapa...I mean the sutra isn't is not there, it's missing, he never mentions changing things when he talks about the last four". Okay. And Je Tsongkapa says "he can't talk about the last four because they really do start from their own side, they really do stop from their own side, they really are mixed up with grief and they really are not extinction or peace. They're totally mixed up with mental afflictions. Buddha couldn't have spoken of about, spoken of them in those terms." But here comes Master Asanga and says, "Buddha meant all three". Okay. What did he mean? Okay. What did he mean? Do changing things start or not? Question?

(student: Dependent on your own karma)

She said, "Dependent on their own karma).

(student: Your karma)

Let's go the Middle Way school. I'm sorry. Mind Only school.

(student: Depending on causes)

Yeah. Depending on their causes. If the causes are there they start, if the causes aren't there they start, so we say they don't start? In a sense you can. If you characterize it how? If you

(student: From their own side)

Yeah, from their own side. They don't start without their causes. Okay. So Master...you know, somebody's trying to explain, what did Master Asanga mean when he said Lord Buddha was talking about changing things when he said they don't start. He say, "he meant they don't start if they don't have their causes, dumb head". Okay. That's all. Easy. Okay.

(student: That's the Middle Way)

Did Lord Buddha...no, this is Mind Only, yeah, Mind Only school can say, "Lord Buddha did mean changing things also when he said things don't start, because when he said it about changing things, he meant they don't start without their causes." And that's what these words here mean. (Ranggi) means "it's own". (Gyu kyen) means "main causes and contributing causes". Main cause being, the seed for the tree, (kyen) or contributing causes being the water, the soil, the...okay, stuff like that, the air, all right? So (gyu kyen) means "causes and conditions". Okay. So (ranggi gyu kyen) means "it's own causes and conditions". Okay. (Me ne) means "if they're not there", if they're not there, okay, then what (ma kyewa) meaning "nothing stops...starts, sorry, nothing grows. (dang) and (ma gakpa) meaning what? You tell me.

(student: Nothing stops)

Nothing stops. Okay. If the conditions don't stop...if you don't stop your ignorance, what? You will continue to suffer. You will die. You will continue to get old, okay. Things don't stop on their own, things don't start on their own, things don't start without their causes and conditions, things don't stop without their causes and conditions, and that's what Lord Buddha meant when he said in the second turning of the wheel what?

(Shenwangs) or dependent things don't grow. And (shenwangs) don't stop. He didn't say it directly, but he meant it, says Master Asanga, okay. I admit he didn't talk about changing things when he nothing starts and nothing stops, but he he did refer to them, because what he meant to say was that they don't start on their own and they don't stop on their own. And they're not mixed up with your mentally afflicted stuff on their own. They're due to causes. That's all. All four of the last four can be said to apply to (shenwangs) or changing things if you take them to mean "without their causes". Okay. They don't start without their causes. They don't stop without their causes. They're not free of mentally afflicted stuff from the beginning unless they're free of those causes and they're not, you're not gonna get to nirvana without their causes. That's all. Okay. So that's the last point. Master Asanga says "hey, Lord Buddha was talking about all three. He just didn't say it directly, okay"?

(student: (unclear) Mind Only school?)

This is Mind Only school. Master Asanga is representing the Mind Only school. He is speaking...he's the spokesman for the Mind Only school. What school he really in?

(students: Middle Way school)

Middle Way school. Okay. But he is the the the spokesman in history for the Mind Only school. Unfortunately he didn't belong to it. All right. Yeah?

(student: Why does...why does the (unclear))

Sorry?

(student: Why does the quote only address to)

Oh, because I didn't want to put too much on the board, (laughs). There's one small point. Question number four on your homework. When it says, "how does not growing and not stopping apply to emptiness in the Mind Only school?" Okay. We already talked about it. Emptiness doesn't grow. Emptiness doesn't stop. Emptiness comes into existence when the object it applies to comes into existence. Emptiness goes out of existence when the object it applies to goes out of existence. But the sutra don't say it that way, and I want you to know what the sutra says. The sutra here gets very weird, okay. And Je Tsongkapa thinks it's so weird that it's necessary for him to give an explanation of it. All the sutra says here is that, "emptiness doesn't grow, and emptiness doesn't stop because it continues in the time of changeless changelessness and up to the time of unshaken unshakability." (laughter) Okay. That's exactly what the sutra says. Now Je Tsongkapa says "have mercy on me" (laughter), you know, he says "come on Lord Buddha, what're you talking about"? What do you mean when you say "in the time of changeless changelessness and the time of unshaken unshakability" which you can read in the reading, it says, "that's how long emptiness continues". Emptiness continues from the time of changeless changeless changelessness up to the time of unshaking unshakability. And Je Tsongkapa says, "come on, what's he talking about?" You know, what kind of proof is that for the fact that emptiness doesn't grow or stop, is that all you got to say about it, Lord Buddha?" You know, it's gonna continue from the time of "changing changelessness" and it's gonna continue up to the time of "unshaking unshakability". Je Tsongkapa says, by the way, all the great commentaries from India and from China say, these are code words, okay. "Changeless changelessness" refers to all the time that the thing had before, from the time it started, like the pen, okay. The emptiness of the pen has existed from changeless changelessness in the sense that the emptiness of the pen has been there since the? Pen began. That's all. It's just a code word for "since the beginning of

the thing." And then when the sutra says, "and it's gonna continue up to the time of unshaking unshakability" it's talking about? All the time until the end of the pen. That's all. Not a big deal. Prove to me that emptiness can't be described as something that grows and can't be described as something that shrinks and then disappears. Prove it. Then if you're gonna speak from the sutra, you say "that's easy because it continues from the time of unshaking unshak...sorry, changeless changelessness up to the time of unshaking unshakability". (laughter), you know, and in the the debate ground, that's enough. You see. And somebody says "are you crazy? What are you talking about?" Oh, changing changelessness means "since the thing started". "Unshaking unshakability" means "until the thing stops". That's all. No big deal, Okay. But if Je Tsongkapa doesn't come and help you with that, I mean, you're gonna freak out, right (laughter)? So that's on your homework, okay, I mean, you gotta know those code words, and he takes the time in his commentary to say, "ok, you know, look,...Lord Buddha's being real obscure here. Here's what he means. That's all. And that...and he's quoting some famous Indian and Chinese commentaries, (laughter) okay. Cool. That's it. (laughs) By the way, hang in there. This is not useless stuff (laughs) (laughter) okay. This is the hardest class...I saved it for last, seven years I saved it, okay, and don't don't freak out. You you will understand emptiness ten times better if you get through this course than if you don't, okay. Besides that, you can show off Mind Only school stuff, you know, all right. Okay. Where'd that guy go?

(student: He's hiding there.)

Sorry?

(student: In the middle)

Yeah, Puntsok, you ready? Sorry, question?

(student: No class Friday or Tuesday?

No class Friday and no class Tuesday. Friday is...Friday of this

week is a is tsok, is tsechu, and...by the way it will be out in New Jersey with Khen Rinpoche, and Tuesday...I forget why there's...sojong. Tuesday is sojong. So the next class of this class will be on Thursday. And then there will be every Friday night "Wheel of Life". If you can come, come. It's incredible. You will never hear it again, I don't think, for a while, so, it's the whole twelve links of dependent origination, okay. Okay. Ready Puntsok-la?

(prayer: short mandala)

(prayer: dedication)

Okay. Thank you. Thank you for coming.

What the Buddha Really Meant

Class 4

Transcribed by: Karen Becker

(laughs) All right, unfortunately you had a a class off so you probably forgot everything, so so did I. So, we'll we'll go over everything again, okay. Basically this whole problem started...the Buddha taught the Dharma three times...Three Turnings of the Wheel, the three gate, great themes in his teaching throughout his life. In the first great turning of the wheel, he talked about all the different ways of dividing up your "self". And we're gonna come back to that later tonight. All the different ways to divide a human being. If you ever read the (b: Abhidharmakosha) that's the first chapter, if you ever study the (b: Heart Sutra) that's that's the main theme of the (b: Heart Sutra). You go through all the parts of a person and thereby learn more about the person. So, in the first turning of the wheel Lord Buddha is mainly going through the different parts of a person, or the different parts of the universe, and then he...he sort of says that everything does have some sort of existence by definition. When he gets to the second turning of the wheel, he gets very radical and he says "nothing has any nature of its own". And then the third turning of the wheel is triggered by a confused Bodhisattva, named Dundam Yangdak Pak who comes up to Lord Buddha and says "did you mean what you said in the second turning of the wheel"? Which is also by implication to ask "did you did you mean what you said in the first turning of the wheel"? And and which are we to take literally and which are we to take figuratively. And Lord Buddha splits the question, okay, like any good philosopher. He he says "well, sometimes I was and sometimes I wasn't". You know what I mean. So in the second turning of the wheel when I said nothing had any nature of it's own, with some things I was being literal and with other things I wasn't being literal. And if you want to understand it more easily, you can divide all the stuff in the world into three groups, sometimes they're called the "three attributes of the Mind Only School". And and you can understand it that way. When I said "nothing had a nature, I meant three different things. The first thing I meant was that nothing had a nature of existing "by definition", meaning, from it's own side

through its own unique way of being, and in that case I was talking about imaginary things, okay, like a flower that you imagine growing in mid-air. Like a two headed thirty foot purple elephant rampaging through this room right now, like a giant pumpkin squashing the Twin Towers, or like the idea of "Roy" (laughs), okay, all right, those are all just ideas, those are all just your imagination. They're...some of them refer to some things that exist...he's sitting over there...some of the things refer to things that don't exist. It's not squashing the Twin Towers, okay? But in either case, they don't exist from their own side through their own unique way of being 'cause they are just things you make up in your mind. And that's the first thing I meant when I said nothing had any nature. Second thing I meant with that nothing had any nature of growing meaning those things in the world which have causes don't grow by themselves. And the most important example of the things in the world that have causes and don't grow by themselves is what? How about your death? (laughs) all right? And your aging, okay? That's the main one, okay. The fact that you're getting older, the fact that you're gonna die or may die if you don't practice well is that the main the main point is to say that those aren't causeless, they do have a cause, there's a reason why you're getting old, there's a reason why you're gonna die if you die, which I hope you don't die, and and and there's a reason why that happens, and you can stop it. Okay, so that that was the second thing I meant, was that nothing...none of the changing things around you, the dependent things, has any nature of growing by itself without its causes and conditions. Okay. That's the second one. The third thing I meant when I said things didn't have any nature was that certain things are not ultimate in various way, and in that case I was referring to emptiness itself, okay. Emptiness itself being...you can define it positively as the thing that you see that purifies your mental afflictions permanently eventually, after you see it, or you can define it negatively as the fact that nothing in the world exists by itself. Okay. You can define it either way, but either way, that's what I meant in the third meaning, when I said nothing had any nature, okay. Then the Buddha goes on to tell Dun Dundam Yangdak Pak, that Bodhisattva, "I can give you now three special words you can refer to these three things as. The first one is

what?

(students: (kun taks)

(Kun taks). Okay. Say (kun tak) (repeat) (kun tak) (repeat) (Kun tak) means "imaginary stuff, imaginary things", okay. Sometimes they refer to things that exist, like Roy. Sometimes they refer to things that don't exist, like self-existent things, okay, the (gak cha). Okay. What's the second one?

(students: (Shen wangs)

(Shen wang), meaning "dependent things; things that have causes". Okay. And the third one?

(students: (Yong drup)

(Yong drup) being the Mind Only School's code word for?

(students: Emptiness)

Emptiness. Okay. Oh, not so bad. You remember more than I do (laughs) okay. So those are those three. Now, the Buddha goes through explaining that, and then he goes through explaining the other four radical statements he made, nothing starts, nothing stops, everything's peace, everything's nirvana, and he goes through...he explains all those, but in each case he's using those three categories. In each case he's answering through those three categories. Okay. To the Bodhisattva. Now the Bodhisattva asks a very natural question. Which is? What are these three categories? Where'd you come up with that? Why did you come up with that? Why didn't you say that in the first place? Okay. Why in the second turning of the wheel, why did you say "nothing exists, nothing has any nature of its own". Why didn't you...in the second turning of the wheel, why didn't you bring up these three things, okay, and why you bringing them up now? And what do they mean? Because...they're kinda weird categories, they don't seem to connect much, you know, oh three categories of all existing things: things you make up in your mind, things that change and emptiness, I mean who would ever

come up with that, you see, how many people in this room would come up with that on their own (laughter) you see what I mean. (laughs) you know. Let's divide all three things...let's divide all reality into those three things, so the Buddha...the Bodhisattva's like "how did you come up with that and how're we supposed to know you meant that", you know, what what...these three things don't seem connected at all and they just seem to be three things that you just wanted to talk about or something, but you didn't mention this the second time you turned the wheel...now you mentioning all this stuff, okay? How'd you come up with these three and what do these three mean, okay, and why did you come up with these three and is there some kind of relationship between these three...is there some point to dividing these things...all things into these three, is there some kind of secret message here that you're not telling us, so Lord Buddha, in the sutra...which is what sutra? The sutra that the Mind Only School loves to quote to prove that they are right, when they say the Buddha didn't mean what he said in the second turning of the wheel and he did mean what he said in the third turning of the wheel 'cause in the third turning of the wheel, he said "some what I meant...some what I said in the second turning of the wheel was right and some of what I said in the second turning of the wheel you have to interpret". Okay. So so they like they like that sutra. It's called (b: The Sutra of the True Intent of the Sutras). Right. It's the (b: Commentary on the True Intent of the Sutras). Commentary by whom? A later Indian pandit? (laughter)

(students: Lord Buddha. No)

No, I mean all the commentaries are written by later Indian pandits except this one. This one is written by Lord Buddha. This is Lord Buddha explaining to the Bodhisattva what he meant in all his other teachings, okay? So they love to quote this sutra because this sutra seems to support the Mind Only School, okay? So then they're gonna quote this sutra and and now here comes the next question, you know, Dundam Yangdak Pak says "Wh...what do you mean when you say (kun tak)? Okay. What do you mean when you say an imaginary thing? Are there any like typical qualities of imaginary things that we should know about?"

And Buddha says "yeah, there are". And being a good Gelugpa, (laughter) he says "three". Okay. (laughter). He makes, he makes categories, okay. He divides it into three categories...in the sutra. Here's the first one. By the way, you gotta do your homework, okay, if you don't do your homework the whole thing is useless. I taught for fifteen years in New York, nobody learned anything, you know, I had to start all over again. Okay. You gotta do your homework, okay? Please. I don't care if you missed them already...start now, okay, you won't learn anything if you don't do your homework, okay. It'll be some fuzzy thing in two weeks. In three weeks it'll probably be Vaibashika (laughs) (laughter), in four weeks it'll be some Hindu thing, you know (laughs), okay, all right, really, okay, please. Just write something. Thomas Olson gives everybody a hundred, I heard that. (laughter) (laughs) Pilar's even easier. Okay. Say (nampar) (repeat) (tokpay) (repeat) (chuyul) (repeat) (Nampar) (repeat) (tokpay) (repeat) (chuyul) (repeat). Three qualities of (kun taks). Okay. Three qualities of imaginary things...uh.h.h yeah, we can say that. No, we can't say that. Scratch that. Three qualities of dependent things. He starts out with dependent things. I'm sorry. Okay? We we now have three qualities of dependent things. Okay.

(student: (Shen wangs?))

(Shen wangs), yeah. Three qualities of (shen wangs). To make it easy. To say that more correctly, these are three qualities of (shen wangs) that relate to (kun taks), you see what I mean? But you'll see why. So (nampar tokpa, nampar tokpa) means "to construct something in your mind, okay? (Nampar tokpa) means to construct something in your mind. Like, when you look at this pen, according to the Mind Only School, you're doing two kinds of (nampar tokpas). One, you're creating a mental image, or you're focusing on a mental image of of "pen", okay. It's very close to the idea of (dun chi) in that we studied in Madyamika, in Middle Way, but forget now Madyamika right now. Okay. So there is a mental image you have of this pen that you are doing. You're making some kind of mental picture of this pen...you are constructing a pen in your mind and the thing you call pen, okay. Remember the boy named Tashi...we'll go back to him later, okay,

but you're constructing something...you you're...this was a black and white stick until you called it pen and then you had a nice thing called "pen" in your mind. Okay. And that's a (nambar tokpa). (Nambar tokpa) means to to make a construct in your mind...to build up a construct in your mind. The Mind Only School says, by the way, that you never really see the pen, okay? You are constantly dealing with constructs. The pen itself is a very subtle, very hard to get at, very very very subtle thing and you almost never get beyond the curtain of your own images, your own mental images, your own constructs, so (nampar tokpa) means "construct". (Yul me...Chuyul) means "the arena in which the constructing state of mind is doing its thing". Okay. The arena in which the state...the constructing state of mind is doing its thing, What is the arena here? It's the pen. Okay. And the constructing state of mind is playing around with that object and and making up a thing called "pen", okay? So there is very very subtle thing there, out there, okay, in this school, there is a very subtle object out there, and then your mind is playing around in that arena and making some creation of a pen, and most of the time when you think you're seeing the pen or concentrating on the pen, you're actually dealing with your own mental image of the pen. Your own construct of the pen, okay? So they they believe there is a pen out there, some very subtle thing and that you almost never get to it through the veil of your own labels and names and constructs, okay? So the first quality of changing things in the Mind Only School...you know, the Bodhisattva asked Lord Buddha, "What do you mean when you say (shen wang)? What do you mean when you say (kun tak)"? Lord Buddha says, you know, "it's the thing that you're playing with when you make your constructs. It is the arena in which you invent your constructs", okay? That's the first quality of what? A changing thing. Like a pen. Like a chair. Like you. Okay. That's the first quality of that. It's the arena in which you play when you make your constructs. Okay. This is mainly referring to the state of mind that make constructs, right? Okay. The first quality of all changing things is that they are the playground in which your mind invents it's constructs, okay? Think of it like that. It's like Yankee Stadium, it's the place in which you do the baseball game. Okay. The pen is first of all that...a changing thing is first of all that. It's the thing

you're...it's the arena in which you make your constructs...in which you invent your constructs called "pen", okay? All right? Does that construct exist, by the way? Does it refer to an existing thing? Pen.

(students: Yes)

Yeah, it's an imaginary thing, it's an invention of your mind, like like Phuntsok, or like Chudrun or like that, see those are constructs in your mind, you're making them up in your mind. There's nothing about those four particular limbs and that particular round head which is any more Phuntsok than anybody else. You are labeling it, okay. You are making it up. You are inventing it. You are making a construct, okay, with your mind. Okay. Yeah?

(student: When you talk about the arena, are you talking about external matter or the process of your mind?)

John says, "when I say arena am I referring to external matter or the process of your mind". I'm referring to...you can say external matter, you can say an external thing. Now in this school, do you accept external things? That's a whole nother story...we'll talk about it later, okay, but but I'm talking mainly changing things out there, which you, which you call "pen" and then you get hung up on the idea of pen and you never quite reach the pen itself, okay? You are...that is the place in which you are doing your thing with your imagination. How's that. You are inventing "pen" out there, with you mind, okay. Yeah?

(student: You once told me, sense data)

Calling it...are you calling it sense data?

(student: No, you're not)

No no no, not in this school, okay. We don't, you know, in the Middle Way School we might say, you are looking at certain sense data, blackness and whiteness and cylindricalness and you are labeling it or you're thinking of it a certain way. That's

Middle Way School. Close the door, okay. In this school, there is a real pen out there, that exists from it's own side, through it's own unique way of being, but you are...it's somehow veiled all the time by your thoughts about it. By your constructs about it, okay. And that's the first quality of all changing things. Okay. Is that they are the arena in which you...they are the place where you do your thing with your imagination. Okay. That's the first quality. (Nampar tokpay chuyul) means that. The arena in which you mak...invent your...create constructs, okay? Yeah?

(student: So if a dog saw that as a stick, that would just be the dog's construct, the way a human seeing it as a pen is a human's construct, it wouldn't affect the, the substance in the pen itself, according to Mind Only).

Yeah, Marcus...flirting with a Middle Way School thing, okay. You poor guys have had all that Middle Way stuff. You know, what does a dog see? Does it...if this has penness from it's own side, if it has from it's own side some unique way of being as a pen, then wouldn't a dog see it as a pen? And and and how does it work in this school, right? I think in this school you'd have to say that the dog is seeing it as a pen. Okay. Or that they are, that they're having their own construct about it, but they would say it has penness from it's own side, okay...in this school. I think in this school you'd have to say that. Yeah?

(student: In this school (unclear) the concept of functionality?)

Do they accept the idea of functionality?

(student: Of functionality as part of the thing by definition?)

Yeah, and in fact in this school...this is the highest...she said does do they accept the function...funcken...functionality, and and this school is one of the schools that says functionality is inherent in the thing. Okay, this is the highest school that says functionality is inherent in the thing itself, okay. That's a that's a tri...that's a difficult question...long story. We

don't want to open that. Okay. Here's the second quality of a (shen wang). Say (kuntakpay) (repeat) (tsennyi kyi) (repeat) (ne) (repeat) (Kuntakpay) (repeat) (tennyi kyi) (repeat) (ne) (repeat). Okay, before I go on I'm gonna go back to the boy named Tashi. Okay. And I'll make it a little easier for you, okay? So, remember we gave this example, Geshe Thubten Rinchen's famous example of the boy named Tashi. There's a a Tibetan father and and his pregnant wife and they...he's not a father yet...anyway...a man and his pregnant wife and they are having their first baby, and she gets bigger and bigger and bigger and then finally one day she gives birth to this baby boy. And it's just a lump of flesh, okay...it's a it's a four-arm...it's two arms, two legs, four limbs, a head, a torso and it makes noise and it cries. And this is a baby boy, okay. And it's just a baby boy. The day that the thing is born, the day that the thing comes out, it's just a baby boy, okay. A day later or two days later, Mommy and Daddy talk it over and they decide to call the boy?

(students: Tashi)

Tashi. Okay, like Tashi de lek, okay, and and it means "goodness or good luck" or something like that...auspiciousness. And then they they label the boy "Tashi" and they start thinking about him as Tashi, okay, and then there comes about this construct, this imaginary thing called "Tashi the boy." The boy named Tashi, okay. Is there a baby boy there? Yes. From it's own side? Yes. Does the concept, Tashi, exist from it's own side in the way the boy does? No. Prove it. Because the moment he pops out, not everybody goes "hey, Tashi's here", (laughs) okay? All right. That proves that's a construct. That proves it does not have it's own unique way of being from it's own side, which is the definition of? Existing by definition in this school. Okay.

If Tashi the boy existed by definition, if the boy named Tashi existed by definition, then he would exist from his own side, then the minute he popped out of his mom's womb, everybody'd say "oh, Tashi's here". Okay. But it...they didn't say "Tashi's here", because that's a construct. That's an imaginary thing. A day later, they start to think of him as Tashi the boy. And the thing called Tashi the boy is in everybody's mind. All there is

out there is a baby. Okay. Tashi the boy is a construct that goes on existing through his whole life, and people forget that it was a construct, but it is a construct. And the fact that not everybody said "Oh here's Tashi the boy" the minute he popped out is proof that it's a construct in this school. Because constructs are the only one of those three attributes that don't exist from their own side. Okay. They don't, they don't exist from their own side. The only one...is construct, okay. So, Tashi the boy. What corresponds here to the constructing state of mind? The labeling state of mind? What's the example in this...what's this part of this example that represents the constructing state of mind? The mind that makes up all this stuff?

(student: The arena?)

It's Mom and Dad. Okay. It's Mom and Dad because they give the label, they give the name, okay? So think of Mom and Dad as the state of mind which makes up (kun tak)s. Okay, the (kun tak)ing state of mind, okay. Think of Mom and Dad as the (kun tak)ing state of mind. Think of the boy named Tashi as the (shen wang). It's that pen, out there, okay. And then the (kun tak) is what? The boy named Tashi. Which is only existing in people's minds, okay, it's a construct, okay? Got it? So if you get it straight with that example then you'll be okay later. You gotta do through it again, okay, constructive state of mind, the mind that's inventing the (kun tak)s, the mind that's putting (kun tak)s on all those (shen wangs), is Daddy and Mom...Mom and Dad. Okay. And then out here is the boy that was born, that lump of flesh, okay and in between them, standing somehow between them, are the (kun tak)s, meaning, later you begin to mistake them for the boy, the boy named Tashi. He's just an idea. If that thing had been between you and the baby the first day, everyone would have said, "oh here's Tashi came out". But it wasn't there. It came later. It came a day or two later, okay? So there's a state of mind that gives the thing the name, or the label, then there's the thing that gets the name which is the (shen wang), and then there's the thing that's constructed which is the (kun tak) lying between the baby and mom and dad. It's just an idea lying between those two, got it? Okay. So there's a (kun tak),

here's a (shen wang) and here's a state of mind called Mom and Dad which is giving the...which is inventing the (kun tak) okay? Got it? Hum. Not too many nods there. All right. (laughter) (laughs). So when you say...how do we describe the baby? You see, the baby represents what?

(students: (shen wangs))

(Shen wangs). Changing things. How do we describe the baby? Well first of all, he's the thing that they put their trip on (laughter), okay? He's the poor thing, he's like a dart board...he's the dart board upon which they shoot they darts, okay? That's his first quality. Okay? This is emphasizing, by the way...number one is emphasizing that he's the thing that their minds are laying the trips on. So it's almost emphasizing more their state of mind. If you think about (nampar tokpay chuyul), the arena in which all these things, these labels are being put, you have to think of Mom and Dad, okay. It it emphasizes more Mom and Dad laying this trip on that poor baby, okay. Yeah.

(student: So in this the baby or the Mom and Dad?)

These are three qualities of the baby.

(student: The first...the first one)

Yeah, all three

(student: Mom and Dad (unclear) or is it the baby?)

It's the baby, now get it, okay...this is the tough part, tonight you are going to discover that the three attributes of the Mind Only School stand like a tripod, and they support each other. That's the whole point of what we're doing tonight, okay? The Bodhisattva asked what? Where'd you come up with these three things. They don't have any connection at all. And then by the time you get done with this class, tonight, and by the time Lord Buddha gets done with his answer to the Bodhisattva, you find out that each one is needed for each of the others. They stand like

a tripod. They support each other, okay? So when the Bodhisattva asked, "what's a (shen wang)? Buddha...first thing Buddha says is "oh it's that thing that you aim your your (kun taks) towards." He's defining changing things by describing how imaginary things relate to them. And that's how he's going to do the whole answer. And he's going to prove to the Bodhisattva that he's not just random three groups he came up...they define each other in a very very beautiful way, okay. And that's the why he brought up these three things. Okay. The imaginary things, the changing things and the emptiness. All tied together in this beautiful beautiful way, okay? That's going to be the point of the thing tonight, okay. So. Lord Buddha says, "oh first thing you want to know about (shen wangs)? They're the...they're what the constructs are aimed at. When you shoot a construct, that's what they're aimed at." Okay, like a dart, okay? Now, number two. Say (kuntakpay) repeat) (tsennyi kyi) (repeat) (ne) (repeat). (Kuntakpay) means...(kuntakpay) means "(kun taks)", okay, imaginary things. (tsennyi) means, in this case "that attribute of the Mind Only School". The group called (kun taks). Okay. (Kuntakpay tsennyi) means "the group called (kun taks). (Ne) means "the place where they get parked". (Ne) means "place". Okay. The place where you park your (kun taks). The place where (kun taks) stay. This is talking what? After the dart has been thrown and the dart has already stuck there...what's the dart? Let's call it "the name, Tashi". What's the dart board? The poor kid that got the name Tashi. Okay (laughter) (laughs) all right? Okay? So now you're talking about it from the dartboard side than from the dart side, okay? The first one was more from the dart side. Okay. What is the...how do you describe (shen wangs)? How do you describe changing things? Oh those are the things we throw our ideas at, that we build out constructs around.

(student: Do they then become independent, the the darts that then become (unclear)

Yeah, people...she said, "does the dart become independent?" My god, yes, that's the whole point of this whole lecture tonight. That's the whole point of talking about three different things. You start to think of it as independent. You start to think of

Tashi as having some independent existence. He must have been Tashi forever. And I don't like him either. And he's unlikable too (laughter) (laughs) okay? From his own side, it's not my construct, okay? And that's how all your suffering starts. That's gonna be the punch line, okay, you're about a hal...forty five minutes ahead. (laughter) Yeah.

(student: (Kun tak) doesn't change, right?)

Yeah. (kun taks) don't change. (Kun taks) are concepts. (Kun taks) are concepts...like the sky is blue. Or sky. You see, in this school and in and in the logic schools, "sky", the idea "sky". It doesn't get more or less sky. It's always "sky" okay? Like that. Okay. So now we're talking about (kuntakpay tsennyi kyi ne) means "the place where you put your (kun taks)", okay? We're still talking about the pen. Okay. In number one we're talking about it as the object that we lay our (kun taks) on and now we're talking about it as the place where the (kun taks) come to rest and park. Okay. But we're still talking about (shen wangs) okay? All right. This is how Lord Buddha is describing changing things. They are the things that you make up stuff about in your mind, like ah, he's a bad person from his own side, and they're also the place that ends up getting labeled. Okay. And they're very close, okay. Number one and number two are the same thing, just from different angle.

One is the thing you throw the darts at, the other thing is the thing that gets hit by the darts. The darts are your imagination. The darts are your names and labels. He's a bad person, I don't like him, he's bad from his own side, okay? So from one point of view, the guy throwing the dart. From one point of view, the guy that gets hit by the dart. Okay. They're both referring to the baby. What's the dart?

(students: Tashi)

Tashi. What's the hand?

(students: Mom and Dad)

Mom and Dad, naming him, labeling him, giving him a label. Okay. And at some point everybody forgets that they made it up, and he's "Tashi" from his own side, and that's ignorance that's holding that, okay. Is that a (kun tak), Tashi who exists from his own side? Tashi who was Tashi from the beginning, Tashi who must be Tashi, does that exist, does that exist?

(student: No)

No. Is it a (kun tak)? Yeah. Okay? And that's the (kun tak) that gives you all your trouble. In this school, if you could realize that you wouldn't have ignorance anymore and the wheel of life would ground to a halt because one o'clock got stopped. What is one o'clock?

(students: Ignorance)

Ignorance, okay. It's not realizing that you're making up Tashi and you're making up "bad guy" and you, you're making them up, and then they become natural to you, they become as if they always existed like that, okay? And that's how you get your troubles. So it's very beautiful, you see. We're getting (gak cha) here. We're getting the thing that emptiness is empty of but it's a little bit early, okay? Number three. Say (du je kyi) (repeat) (tsen ma) (repeat) (du je kyi) (repeat) (tsen ma) (repeat) (Du je) means "factor", okay. In Sanscrit it's samskara. People say "compositional whatchamajiggies, I don't know. Anyway, it just means "anything that causes another thing." (Du je) means "anything that causes another thing. A factor. Okay. Anything that bring about something else is called (du je). (Du je kyi tsenma) means "the characteristics of a factor", okay? (Du je kyi tsenma) means "the characteristics of a of a factor". This is another quality of changing things. What? They exhibit the quality of making other things happen. Okay. That's the third quality of a changing thing. They exhibit the quality of making other things happen, okay, and of being caused themselves. Okay, that's the implication of that. So Lord Buddha is explaining what it means to be a changing thing. What does he say? He...wouldn't it be easy if he just said, "oh hey, Dundam Yangdak Pak, oh Bodhisattva, you wanna know what I

mean when I say "changing thing"? Ah, it's anything that has a cause. Anything that has a factor". Why didn't he just say that? What did...what did he answer? Oh, it's those things you think about as a pen. And it's those things that get thought about as pens. And it's those things that do something like a pen. Okay. I wish he'd given an easier answer, right, okay? Those are the three characteristics we've just finished. Okay, I'll say it again. Good old Bodhisattva Dundam Yangdak Pak comes up and says, "can you tell me what you mean by changing thing?" He says, "I mean three things when I say changing thing. It's the thing that you're imaging as a changing thing. It's the thing that gets imagined as a changing thing. And it's the thing that changes, okay. (laughter) Now why didn't he just go...why did he go through the first two, okay. Why did he go through that? What's the point, okay? I'll say it again, one more time. Okay. The Bodhisattva comes up to Buddha and says, "Second turning of the wheel you said nothing had any nature of it's own, right?" He says, "yeah. That's what I said." "Did you mean it when you said that?" He says, "no". "Well, what were you talking about?" "Oh, three different things, three different natures they don't have, that's all I meant. I didn't mean it literally. I mean, of course things have natures, you know". And then he, and then the Bodhisattva says, "well, how do you get these three natures? What're you talking about, three different groups or three different attributes of things?" He says, "Oh, what's the first one you want to ask about?" He says, "Tell me about (shen wangs). What do you mean when you say dependent things are changing things?" It would be so easy if Lord Buddha would just say what? Things that change. Things that have causes. Things that cause other things. That's a changing thing. But he doesn't answer that way. How does he answer? The things you imagine as changing things. The things that get imagined by you as a changing thing. And the things that change. Okay? (laughter). Now why why does he go through those first two, okay? I mean, that's the big question tonight, right. Why didn't...why does us confuse us and the Bodhisattva, you know, why is he going into all that. He wants you to think about how these things are constructs. Okay. He's trying to force you to think about how changing things are constructs of your own mind. Okay. He could have said, "oh changing things is

things that change", but he didn't. He said "changing things are things you think about as changing things, the things that get thought about as changing things, and the things that change, okay? Why did he do that? He's trying to get you into understanding that a lot of this you make up in your own mind, okay? He's trying to get you to understand that the boy named Tashi wasn't Tashi from the beginning and the pen wasn't a pen from the beginning. Okay. You are creating a thing called pen. You have an idea called "pen" that's standing like a curtain between you and the pen. And you get mixed up looking at the your idea of the pen and mistake it for the "pen". There is a pen out there. There is a boy out there. And there is a Tashi. But Tashi is an idea between you and the boy. And pen is an idea between you and the pen. And you're never really seeing the pen and you're never really seeing Tashi. All you're seeing is a baby, that you're thinking of as Tashi, okay? And you've gotta get used to that. There ain't no Tashi from his own side. There ain't no Tashi that exists by definition. What's that got to do with my enlightenment? What do I ha...what's that go to do with me not dying, okay? That's a big question you should always ask, I mean you hear some Buddhist lecture somewhere, you gotta ask the guy, or the girl, okay, "what's that got to do with me not dying? Okay, why do I have to know that? Who cares?" Okay. It's very important, because what? You will think about other people as if they existed by definition. And that they're not constructs of your own mind. So what's the problem with that? An apple'll taste the same whether I'm constructing it or not, right? It is a problem there. Because you'll begin to think, you'll begin to think that it's good or bad from it's own side, by definition, and not something that your mind is creating, okay. You gotta get used to that. That's why Lord Buddha, when when the Bodhisattva asked him what's a changing thing mean, he says, things you think about as changing things, and things that get thought about by you as a changing thing, okay, you have to you have to appreciate that. Now, yeah?

(student: When you're born and before you know things about things, before you know how to name things, then how do you see things?)

She said, "When you're born and before you know things about things, before you know how to name things, then how do you see things and how do you know about them". Say (da jang gyi kye bu) (repeat) say (da jang) (repeat) (gyi kye bu) (repeat) (da jang gyi) (repeat) (kye bu) (repeat) Very very very unique expression in this school and and in the logic schools. (Da) means "the word for something". It's an ancient word for "word", okay? (Da) means "the word for something. Okay. Like pen. (Da) means, (da)...pen is one kind of (da) or or expression or word. (Jang) means "the person who knows it". (Da jang gyi kye bu) means "the person who knows the name for the thing. Okay. (Da jang gyi kye bu) means "the person who knows the name for a thing". So when you're first born, and when you first come out of your mom's womb, then technically, you don't know the names for things yet and you're not a (da jang gyi kye bu). Okay. So what, really what Genevieve is asking is, before you're a (da jang gyi kye bu), how do you think of things, how do you know things, how do you perceptualize things? Remember that we said that perceptualization takes place in two ways. What were they? Labeling takes place in two ways. One is to name it that thing and one is to think of it as that thing, okay. So the thinking is there already. Okay. That's from your past life. You're already conceptualizing it as a discreet object, from your past life. You don't know the name for it yet. Don't forget that (kun tak)ing, okay, making (kun taks) comes in two flavors. One is giving it it's proper name (da jang gyi kyebu), and only (da jang gyi kyebu's) can do that, okay, so by the time you're five you're a (da jang gyi kyebu). I don't know...ask, Kirin's not a (da jang gyi kyebu), right? Everything is "da". (laughter) (laughs). Even mommy's "da". Okay. He's not a (da jang gyi kyebu) yet. But later on you become a (da jang gyi kyebu). But even before that you were perceptualizing things in a certain way. You know, you didn't maybe perceive it as per perfectly as a pen, but you have a strong predelection for perceiving it as a pen and that's what makes you perceive it as a pen so quickly. It's not that you're like smarter than animals, okay? It's not like you're really smart and you get it and they never get it. You got millions of years of thinking about it as a pen. Millions of years. You're just coming back to what you always knew, okay? And an animal, having collected really lousy karma,

doesn't have that memory so recently and it can't recognize it...it does not cognize it as that and it goes on thinking that it's something to chew for ever. We had this question of Geshe Thubten Rinchen. Is anything in the world new? He said "no". Every...the reason you...the reason Mozart played piano at a certain age is that he was just remembering something, you know, that he knew for millions of years, you know. The reason that you see all the things around you and the way that you see it, is that you've been in this show a thousand million times, and that's why...and some people pick it up faster and some people pick it up slower, but you have all the seeds in your mind to see the world the way you see it, and now to change it, and to move up to another level, especially a tantric level is a big job and very difficult. But it's much easier if you understand how you're making up the names for everything. That's the clue. That's the perfection of wisdom. You see? If somebody says, do you realize that you're creating all this stuff yourself? Then you're eligible to reach tantra. You see. You gotta go through the Mind Only School stuff, or least the Middle Way stuff, before you can really un...move up to a different level. Right now you are restricted to everything you remember from your past lives. And you are perceiving your world, you are inventing your world on the basis of seeds that have been there for thousands and thousands of years. You're not like smarter than animals, okay? You just saw this as a pen for so many thousands of times before that you recognize it again as a pen in this life, pretty quick, you know, by the time you were five, okay. And animals are like a little bit behind you 'cause they haven't thought of them that way for a few million lives, okay? Now to...now in this life to move up through the things you knew, into new things and to see the world in a new way, has to happen through the door of (b: The Perfection of Wisdom), which is to understand how you are inventing pen. You know, you have to know (kun tak), you have to know (shen wang) and you have to know (yong drup) before you can see this world in a new way and not die, okay? You have to go through this exercise. It's very cool. It's...that's knowledge. That's the (b: Perfection of Wisdom), making that leap from what you knew in your past lives, and then what you are capable of being, which is a tantric deity, requires the perfection of wisdom. You have to know what you're doing with the objects

around you before you can make that leap, and that's why you come to these classes, okay, and that's why the Buddha taught those three things, (kun taks, shen wangs and yong drups). Yeah?

(student: So I just want to get this straight)

Yeah.

(student: Now, by the time, like we would get to idea of like "Tashi", where you begin to (unclear, Tashi thought), Tashi is already full of thoughts, right?

Yeah. (laughter)

(student: starting with)

No, there is no Tashi yet, sorry.

(student: right)

You caught me.

(student: Starting with like, starting with like the entire tendency to discreetly objectify,

Yeah.

(student: And then building everything on top of that, Tashi is already like built like darts everywhere, and then the Tashi dart)

Yeah?

(student: So it's not like the Tashi that prevents you just from seeing Tashi, it's that Tashi dart and all the other darts that go along with that, so when you were throwing it at Tashi, Tashi, the real Tashi, or not even the real Tashi but, that ineffable "Tashiness" or something, is like totally (unclear).

He's saying, like, isn't Tashi full of darts even before you

through the Tashi dart? Well, first of all, you can't say Tashi's full of darts 'cause you're not Tashi yet. Okay. He's just a boy, right, until you throw the Tashi dart. But, didn't you throw a lot of boy darts just to think of him as a boy? You know, in this school you say?

(student: No)

No. The boy is a (shen wang). Boy exists from its' own side. Boy has its own identity. Boy would be boy in all situations. Boy is emanating "boyiness" from its own side. Boy has its own boyiness. Oh yeah, in this school. (Shen wangs) are (rang gi tsen nyi kyi druppa), they exist by definition. What does that mean? They exist from their own side, in this school, you gotta go down...you know, you're used to high school. Go back to third grade. Go back to the Mind Only School way of thinking of things. There is a pen out there. It does have its own existence from its own side. It does have penness from its own side. Okay. You gotta used....the boy exists from his own side. The "Tashi" doesn't. There's a big different in this school. Why? Boy is a?

(students: (shen wang))

(Shen wang). Tashi is a?

(students: (kun tak))

(Kun tak). (Kun tak)s don't come from their own side. They get made up in your head. (Shen wangs) exist "out there", from their own side, they have their own real existence. The boy is not full of darts. The boy has his own discreet, unique identity from his own side, and its not something I made up in my mind. Tashi's now...Tashi's different. Tashi's something I made up...you guys are spoiled by Madyamika. You got Middle Way spoiled, okay? (laughter). You thinking of everything as as being (kun), as being labeled, right? Forget it. In this school (shen wangs) are different, right? Why? They are (rang gi tsen nyi kyi druppa). They exist by definition from their own side. Then later you think of them as good pen, bad pen, whatever you

want, okay. Or you name it Tashi, or you name it...what...vis a vis, fine point overhead projected pen, you know, okay. But there is a pen out there. It does exist out there. I may be interpreting it a certain way, I may be calling it a certain thing, but there does exist a pen out there. Don't you really think that in your own heart about everything around you? You are Mind Only School. Forget it. Okay. You believe that. And it gives you (laughs) all your suffering. Okay. You know, you're not studying Mind Only School as some philosophical bullshit, you know, you're studying Mind Only School 'cause you really believe it, and we're trying to overcome your belief in that, okay. There is not a pen out there on its own that you think of as a good pen or a bad pen. Right. When I always give the example in a class about the boss that comes in and I see him as...he yells at me for being a bad employee, and I get hurt, and the guy next to me is happy because I'm getting in trouble, he doesn't like me, and so I'm interpreting the boss as bad and he's interpreting the boss as good, and then there was this lady in Australia who heard this whole lecture, and the next morning she demanded an interview, and she came...this is Nick Ribush's mother, okay? (laughter) (laughs) And she says, she says...she travels all the way to this center in in...where is it?

(student: Melbourne)

Melbourne...to ask me this one question, you know. Doesn't the boss also...isn't the boss also a creation? Isn't the boss also an interpretation? I said, "you know, like one person out of a thousand gets it and she gets it, right away. Right away she's asking me this question. I said "you're right". But but in...but we have to talk Mind Only when you talk to a large group of people in Melbourne, Australia, you can't say, "yeah, and by the way, the boss also doesn't exist". Okay. You can't say that. People freak out. You just have to say, "well, you know, your idea of the boss is good, or your idea of the boss is bad, it's your karma...your karmic projection". But to go and say that the boss himself is your karmic projection, that's too much. But she got it right away, it was really cool. She would, right? If you know Nick. (laughter) Okay.

(student: One of the (unclear) of thinking of the construct of Tushi, Tashi is self existence)

Yeah, in this school, one flavor, the main flavor of ignorance...there's a couple flavors of ignorance like, thirty one flavors, right, but in this school the main one is to think that Tashi gets the name Tashi by definition, okay. That Tashi is the thing we call Tashi naturally, by definition. He couldn't have been John Doe. Must have been Tashi from his own side. Okay. Meaning, the things you like and the things you don't like must come from their own side that way, okay. And it's not your fault. And you should be angry at them. Or you should chase them even at the expense of other people, okay. That's that's the whole way it starts. Okay. Those are the three qualities of of changing things. I'm gonna state the next homework question...yeah, I'll state the next two, and then I'll give you a break okay? This question says...okay, got this? In explanations of the process of making constructs that follow from the sutra references we just mentioned, which is those three things, okay? When we talk about those three things a distinction is made between the dependent thing that is the object of the constructing state of mind, the constructing state of mind itself, and the construct that quote "lies" between them, okay. Explain these three as they occur in the example of the by named Tashi. Okay. So what is the dependent thing that is the object of the construct?

(students: The blob)

The blob, the baby boy. Okay. The unnamed baby boy that came out of the mother's womb. Okay. That's that's the (shen wang) in this case. Okay. It's the thing that's going to receive the construct. Okay. It's the thing that's gonna be thought about in a certain way. (Shen wang) okay. What's the constructing state of mind itself in that example?

(students: Mom and Dad)

Mom and Dad who are giving him a name, Tashi, a day later. Okay. That proves it's made up, okay? And what is the construct that,

quote "lies between them"?

(students: Tashi)

Th...Tashi, okay. Tashi. Great. Okay. That's the whole idea in this school. Get used to it. There is a thing out there, pen, my do think of it in a certain way, and then at some point I get confused between my own construct and the real pen out there. Something like that. Okay. Next question. In the illustration of the boy named Tashi, what is the indication that, according to the Mind Only School, the construct does not exist by definition. What what...in this example of the boy named Tashi, what is the evidence

(student: It wasn't Tashi when he first came out)

That Tashi is a construct. And doesn't exist by definition. What's the evidence of that?

(students: (unclear))

Yeah, that at the moment he popped out, everybody didn't say "oh Tashi's here, finally", you know. Okay? It came later. That's a sign that it doesn't exist by definition, 'cause in this school, existing by definition means what? Suggested from it's own side. It has its own real existence out there, "penness" from its own side. Okay. If the thing had Tashiness from his own side, the minute he popped out, everybody would have said "Tashi's here". Okay. That's evidence that the idea Tashi, the (kun tak) called Tashi does not exist by definition in this school, it does not exist from its own side in this school. Okay. How many things in this school, exist by definition? How many how many of those three groups exist by definition?

(students: two)

Two of them. What?

(students: (shen wangs) and (yong drups))

The (shen wangs) and the (yong drups). The emptinesses and the changing things exist by definition. Why? 'Cause they exist from their own side, you don't have to make them up. But the (kun taks)? They don't exist by definition 'cause you just make them up. Okay. In this school that's a difference. Okay. In the Madyamika School how many things exist by definition?

(students: none)

None. Okay. And do you have to split things into three to explain it?

(students: no) (laughter)

No (laughs) okay. No. You don't have to reinterpret the second turning of the wheel. That's where the Buddha told the real thing, okay? Why did he go on and teach number three? Why'd he teach wheel number three? 'Cause some people were freaking out and he said, okay, they're gonna, you know, go become Jehova's Witnesses (laughter) or something, you know (laughter) so so he said, I better I better make up something and quick. I just meant that, you know, I was just talking about three different things, you know, and wha...I didn't meant to say everything didn't you know didn't exist ...okay. He's just trying to keep them in the fold. You know, he's trying to say, look, don't worry, don't get nervous. I didn't really mean it when I said nothing existed, or nothing had any nature of its own, okay? He interpreted it for them, okay? All right? Okay. So take a...yeah?

(student: (unclear))

You mean, if some people in this room saw a certain person in a special way, would that be a (kun tak)?

(student: Things that change (unclear))

In this school, this is...she asked an interesting question. Okay. Suppose that some people in this room collect some very extraordinary karma and begin to see somebody else in this room

as a holy being, as a tantric deity. Okay. And then other people in this room don't have that kind of karma and they don't see them that way, they look like a normal person. Who's right?

(student: both)

Both. Okay. You got it...In in Madyamika, they're both right, okay? In Mind Only, that's impossible. Somebody has to be right and somebody has to be wrong, because angels are? Tantric deities are?

(students: (shen wangs))

(Shen wangs). They are changing things. They are people, okay. You either is from your own side or you is not from your own side. (laughter) Okay. So one of those people is having a problem. And don't you think that way? You see, and don't you yourself think that way? You know, on days when you can't see people that way (laughs) (laughter) you know, don't you yourself believe that. Buddha is trying to point out that you are Mind Only, you know, you giggle at the Mind Only School but you is Mind Only. You know what I mean. And you believe that. You believe that this person is bad from their own side. You believe that this one person in your life could never be a tantric angel. Impossible. They're just too irritating (laughter) you know. It can't be from my side. It can't be, it can't be a perceptual thing. They have to be irritating from their own side. Maybe all those other people, possible. But this one person, no, impossible, you know, and don't you believe that? Aren't you Mind Only School with regard to certain people who irritate you? Okay. That's the whole point of this class, okay. All right, take a break and then we'll do more, okay.

(cut)

And we, what do you call it? We blackmailed him into give us protection cords, (laughter) okay, so, what do you call it? Like we traded, okay. We requested deep felt heart-feltly, and Elly took care of that, so you have to thank Elly. Elly will be passing them out after after the class, okay. So when you pick

up your homework, these were blessed by His Holiness for members of our class, okay.

(student: (unclear))

Distracting. Distracting. Okay. (laughter). That's one. This class is a very tiny abbreviation of a very heavy class taught by Geshe Thubten Rinchen in Sera last month, for the practically the whole month, and you're welcome to get the the audio tape if you want. It's in English. He he cha he speaks in Tibetan for like five minutes and then it's translate into English immediately. There's also a video of it, which we won't do unless there's enough people who want it. In other words, it costs like a a lot of money to do the first copy and then each other copy doesn't cost so much. So if you're interested in, I mean, the audio is pretty good I think, but if for some reason you really want the video, talk to talk to Ora. She's over there, okay. So it's a kind of thing if we don't get ten orders or something like that we won't do it 'cause it's it's really expensive. 'Cause its sixty hours of digital video tape, but it's...I...per personally I think it the most important teaching on the Mind Only School that I'm aware of that's ever been given in English. So, from, I mean, he's just an extraordinary teacher. So, you know, if you're interested in that, talk about that. Last thing, we had a really good trip to Arizona the last five days. There's a rancher out there who has a very beautiful property near in the high desert, cool desert, in southern Arizona. It looks very much like Sera Monastery's location in Tibet. And it looks pretty good. We had Winston was out there working very hard and some other people, and we had many many meetings, many hours of meetings with these these ranchers basically, who by coincidence have been to Sera in Tibet, okay. That's a weird story (laughter) and (laughs) so it looks really interesting, so I'll keep you up to date on that, and that will be a three-year retreat site. in starting in 2000 for a group of people and then they'll prob...the rancher was even taking us around and showing us neat valleys where we could have teachings for three weeks at a time. So we'll probably twice a year during that three years we'll have three week intensive teachings in like this huge tent out in the meadows under the mountains. It's very beautiful. So. Keep you

up to date on that. Not not not decided totally yet. Okay. So why does Lord Buddha...is it just random that he just picks these three attributes, you know, (kun taks, shen wangs, yong drup). Is it just random? Is he just, you know, we've talked about already today that...who would think that up. I mean you're sitting at your work place, you know, it's about time to eat lunch, and then suddenly it occurs to you. "You know, you can divide everything into (kun taks, shen wangs, and yong drups)"? (laughter) You know what I mean? (laughs) I mean, it's not something that would normally occur to you, you know. And then, it's not like you spend all day thinking about, "oh, the pen is like a dart board that I put my ascriptions on or my constructs on and it's like something that receives my constructs, and by the way it's also a changing thing,"...you don't go around thinking like that. Okay. So why did Lord Buddha talk about that? Why did Lord Buddha make up these three categories of stuff? What's the point of talking about things in this way (kun taks, shen wangs, yong drups)...what's the point? What's he trying to teach us? And this is where you get into the interdependence of the three, okay. They are like a tripod. Each one is defined by the other one and it's a very very beautiful thing. If you get what I'm about to say, then you'll understand the Mind Only School very well. You'll have a big big insight into the Mind Only School. And the point is that each one of those three helps the other two to exist, and they are like three corners of a triangle, you see what I mean? Think of it that way. Okay. And we'll go into it now. Why did Lord Buddha start talking about, you know, if somebody came up to Elly Vander Pas, you know, Jigme Pelmo said, "why do you talk about (shen wangs), why do you talk about dependent things?" and her answer is out of left-field...what do you call it...oh because they're the object that you imagine about. So why are you talking like that? Why don't you just say that they're things that change, they're things that have causes, they're things that, you know, why do you describe things as "oh, those are the things that you lay your constructs on", you know. Why does Lord Buddha talk like that? When he's describing plain old changing stuff around us. He's trying to get you to think about (kun taks). Okay. So think of it as a triangle. And you're gonna get really good at it. We're gonna talk about it. We're gonna

talk about it, okay. I think, it..you know, do (kun taks) apply to (shen wangs)? Do (shen wangs) apply to (yong drups) apply to (shen wangs)? Do (yong drups) apply to (kun taks)? Do (kun taks) relate to (shen wangs)? The whole point is yeah, they define each other, okay? The crux is here. The crux is here. (Shen wangs), okay, the things around you, ninety-nine point nine nine nine percent of your experience is the changing things around you, okay? We start from there. These are the basis. This is why Lord Buddha, in responding about the three attributes to the Bodhisattva brings up what? (Shen wangs). Everything is from the point of view of (shen wangs). (Shen wangs) is what gets called "things". Okay. (Shen wang) is the thing that receives the names of things. (Shen wangs) is the changing things. You wanna know what those three are? Why does he go straight for (shen wangs)? Why doesn't he talk a little bit about (kun taks)? Why doesn't he talk a little bit about (yong drups)? (Shen wangs) are the basis of everything. Okay. Think of (shen wangs) as the the basis of the whole conversation. (Shen wangs), the things around you, okay, which are primarily (kun jung den pa) and (dun yang den pa) meaning what? Suffering and the truth of...the source of suffering. Okay. Ninety nine point nine nine nine percent of the things around you are changing. And exactly that many are suffering, okay? They are either mental affliction or caused by mental affliction, or about to give you new mental afflictions (laughter) okay? (laughs) All right? Everything around you is totally tied up with suffering and mental afflictions. Let's talk about those first, okay. They are the basis. Think of them as the basis. The whole Mind Only School is based or founded upon (shen wangs), changing things. Okay. What can you say about those changing things? Oh, I I think about them in certain ways. I (kun tak)ize them (laughter). Okay. I think about them in certain ways. What are the two ways I think about them? Well there's two flavors of (kun taks). Here's one. Say (ngowo la) (repeat) (kuntakpay) (repeat) (kuntak) (repeat) (Ngowo la) (repeat) (kuntakpay) (repeat) (kuntak) (repeat). Two ways that you (kun tak)ize things. Okay.

(cut)

two ways that you imagine things, two ways that you construct about things, two things, two ways that you create your mental images about things, and the first one is called (ngowo la kuntakpay kuntak). (Ngowo) means "the essence of an object", okay, (ngowo) means "the essence of an object". (Ngowo la kuntakpay kuntak) means "a (kuntak) which is (kuntak)ed about the essence of a thing". Meaning what? A construct that you construct about the essence of a thing. The construct that you construct about the essence of a thing. What's an example? Pen. That's all. Okay. Pen. Okay. What's the famous one from Abendigo, Australia? Car. (laughs) Okay. Car. We had these guys go around saying "car" for ten days (laughter). They're sitting in front of the campfire out in Abendigo, Australia, "car, car" (laughs) you know, okay, "car". The car is a concept about the essence of that thing. Okay. Pen. Pen. The construct pen. Call it a verbalization if you are a (da jang gyi kyebu), if you know the words for things. Call it a a mental construct if you don't, or or maybe you do both, okay. You think of it as a pen. That's a construct. Okay. Thinking of it as a pen is a construct, okay. That's about the essence of the pen. Now you know what's coming next. What? What would be the second kind of (kun tak)? If the if the basic one is to think pen, what would be the second one?

(students: name)

Huh?

(students: Name)

But...no, the first one, they're both labels. The first one is labeling it about its basic nature. And then what would the second one be?

(student: It's qualities)

Yeah, it's various qualities. Blue. Long. Sharp. Okay. What. Here's the second one. Say (kyepar la) (repeat) (kuntakpay) (repeat) (kun tak) (repeat) (Kyepar la) (repeat) (kuntakpay) (repeat) (kun tak) (repeat). Okay. (Kyepa) means "the details

of an object." The features of an object. Long, blue, white, sharp, shiny, okay? And those are also to...when you think to yourself "the pen is shiny" or "the pen is blue", or "the pen is white", you're making a new construct. "The boy is?"

(students: Tashi)

Tashi. Tashi the boy is chubby. Okay. This is now a a feature or a detail in ea in each case, you're making a new construct. Okay. You can either construct about the basic object "pen" or you can construct about features of the basic object, meaning long, blue, shiny, okay pen. Yeah?

(student: When you say "construct" are you talking about ideas or nouns or adjectives?)

We're talking about ideas and words. Okay. Either or or both. Okay. You think it of as "pen" and you hear the word "pen" in your mind, like that. You call it a pen, and you ca and you visualize it as a pen or you, you conceptualize it as a pen.

(student: So if you're (da jang gyi kyebu)

It could be either one or both. You know, normally they say both for a person who knows the name of the object. You are doing both at the same time. You are thinking pen and you are visualizing or conceptualizing "pen" in your mind. What is that as opposed to the word? It's a it's a perfect mental image of the thing as a pen. Okay. That you mistake for the pen. In the Middle Way School is there something behind the pen? There is but not such that if you kept looking you wouldn't find more. You see what I mean? There's no end sense data. There's always something behind that. Okay. In the Middle Way School it never ends. What's the sign in the Middle Way School that something does not exist by definition? When you look for the thing that you are giving the name, you find it. If if anything existed like that, it would exist by definition. Is there any such thing...in the Middle Way School? No. Is there any such thing in the Mind Only School? Oh god, there better be or there won't be anything. (laughter) You see what I mean? Okay? You gotta

get used to that. One is an endless onion, peel after peel after peel after peel and in the middle there's nothing, okay? One is "oh yeah, you peel the first one but there's there's something there", okay? That's Mind Only School. You gotta get used to that. Yeah?

(student: What's the difference between these two flavors of (kun taks) before you said there was a mental (unclear) which you put something on there and then this (kun tak) is something that receives something).

He says, "what's the difference between these two flavors of (kun taks) and those...I think you're talking about the dart board as being the thing that you throw the darts at, and the thing at which the darts are thrown. We're not talking about that now. We're not talking about that now. We're talking about two different ways in which you conceptualize when you perceive an object. Okay. You think of it either as "Tashi" or you think of it as "Tashi's fat" or "Tashi crys a lot" or "Tashi's", you know, "likes to drink milk a lot" or something like that. You're thinking about details of Tashi. There're two ways of thinking about an object. There're two ways of constructing mental ideas about an object. Okay. Now we go back to the triangle. So there's two ways to (kun tak) a (shen wang). Right? You can either do it's basic thing, which is "pen" or you could detail, "a pen is blue". There's two ways you could lay your ideas on that object, okay? Either Tashi or Tashi's chubby, all right? One is the basic thing, thinking of it as Tashi and one is the detail, thinking of it as "Tashi, the chubby guy". Is there any other way of thinking of the pen in the Mind Only School? Are there only these two. Is those the only two flavors of (kun taks) you can ever have about this (shen wang) right here? Is there any other one you can have about it? I'll give you a clue. Is there any really wrong one you can have about it? Yeah, to think that it is the thing that we call the pen from it's own side. Okay. Does it deserve the word "pen" in and of itself, okay? Is any object deserve the word it gets in and of itself? In this school? No. Okay. (Kun taks) are not natural; (kun taks) are made up. Okay. They do not...they are the only one of the three groups that doesn't exist by?

(students: Definition)

Definition. Things don't get their names from their own sides. You give them their names. To think that "pen" would be the thing you call "pen" naturally and from its own side, is ignorance itself in this system. Is not understanding emptiness in this system. (unclear) You wanna know what a Mind Only School person thinks the (gak ja) is? What's the thing that emptiness is empty of? A pen that could get the name pen by itself. All of its own right, okay. Not because I gave it the name pen, but because it is pen from its' own side. It deserves the name pen, it should have the name pen, okay. That in this school is ignorance. That's another flavor of (kun tak). That's about the same as that pumpkin that's squashing the the twi the twin towers, okay. You can imagine it, right? Can you imagine a pen that should be pen from its' own side? Can you imagine a pen that should have been called pen by nature? You can imagine it. Does it exist? No. In this school, no. Does...is your boss an irritating person from his own side? Is your boss bad from his own side? First of all, is he bad?

(students: Yes)

Yeah, he is. Don't think that Buddhism is saying your boss is not bad. Don't think Buddhism is saying "that's an illusion", "you can get over that," then you can walk around spaced out and happy all the time...it's not like that. He is bad, you know. Anyone who says the boss is not bad, let me drill your teeth with a dental drill. Come...I've never had anyone take it. You...never had anyone take up my offer, you know. If you think that Buddhism is saying these things don't exist, or somehow he's not bad, of course he's bad. Why? Prove it. He makes me feel bad. That's reality. He does make me feel bad. Well, what do you mean when he says like an illusion? Well, it looks like he's being bad from his own side, but I know better. He's being bad because I'm perceiving him as bad because my old bad karma is making me see him as bad and the stupidest thing in the world I could ever do to my bad boss is...be bad to him, 'cause then I'd see him again (laughter) you know what I mean (laughs).

(laughter) You know, the terminator, the eliminator, how do you get rid of your bad boss? Be sweet, kind, compassionate, knowledgeable to...you know, then you'll never see him that way again. You can change your whole reality into tantric angels all around you. They are, or are they? No, not 'til you see them that way, okay. You gotta get used to that, okay. So he is...is a pen, the thing you call a pen, by definition? In the Mind Only School? I'll say it again. Is the pen...is is a pen the thing you call pen from it's own side?

(students: No)

No. And to think it is, is ignorance. Okay. And the lack of that in the universe is called? Emptiness, okay. The total lack in the universe of pens that get called pens from their own side doesn't exist in the universe, that's emptiness. Okay. So we got another (kun tak) here which is what? The wrong one. Let's make it crooked, okay. This is where pen is what we call pen. From it's own side. Pens is pens, no matter what, okay?

(laughter) Pens are what we call pen, why, because I made it up?

No. 'Cause they they's called pens from their own side. That's ignorance in this school. Do you think that about pens? Yes. Is it correct? No, okay? And the fact that that there doesn't exist any such thing as a pen that could get called pen because it had some god-given right to be called pen, the fact that that doesn't exist is, hey, guess what? (Yong drup). The...now the triangle comes together. Okay, you gotta get used to that. You ready? I'll do it one more time. These poor old (shen wangs) are sitting around this room. How many? Oh about a zillion, okay? There's (shen wangs) all around you. The people around you are (shen wangs), the hairs in their noses are (shen wangs), the dandruff on their hair is (shen wangs), the chairs are (shen wangs), the school is (shen wang), New York City is a (shen wang). Okay? Do you think of them in a correct way or a wrong way? Both. Two correct ways and one wrong way. Give me the two correct way. Oh, I think about them as dandruff. That's correct. That's about the essence of the object. I think about it as kinda gross dandruff. That's a detail of the object. Okay. Are they correct? (laughs) Yes, okay? Do they exist that way? Yes. Can you think of them and conceptualize them that

way? Yes. Can you call them that, reasonably? Yes. Otherwise they wouldn't see so much Head and Shoulders. (laughter) Okay. You can think of them that way, okay, and you're not wrong. Okay. That's not the (kun taks) we're talking about. We're talking about the (kun taks) that don't exist. What's the worst one? Dandruff is dandruff...dandruff is what we call dandruff from its own side. Dandruff is always bad, okay. Nowhere there's never such a good thing as a good one. You know, it's bad from its own side. I hate it, you know. I don't like anybody who has dandruff. And I don't like it when I get it. I'll spend anything not to have dandruff (laughter). You know, oh the monks need food in India? It's okay, but I I gotta gotta get rid of this dandruff first, you know (laughter) (laughs) okay, okay, you know, okay, it's where you desire's overcoming what you know to be right, you see what I mean? Because you believe that it comes from its own..it is bad by itself, from its own side. It deserves the name bad inately, from its own side. It is always bad and it's the most important bad and it's more important than people not getting fed at Sera Monastery, okay? Like that. Okay. You believe that, okay? That would be dandruff coming from its own side (laughs) okay. Does such a dandruff exist? No, okay. That doesn't exist. Okay. And the fact that that kind of dandruff doesn't exist is? (Yong drup) Okay. You gotta get used to that. Each one of the three natures of the Mind Only School...each one of the three attributes of the Mind Only School creates the other two. You see. In other words, you can say it this way, someone comes up to you and says "hey, what're you doing over there in that school at night?" "I'm studying the three attributes of the Mind Only School" system. "Oh yeah? Well what's a (yong drup)?" "Oh a (yong drup) is the absence of certain (kun taks) with certain (shen wangs). (laughter) (laughs) Okay. Okay. Got it? Somebody comes up to you "what a (yong)"...it's gonna happen on the street, I'm sure (laughter), somebody come up and say, "what's a (yong drup) anyway" and you say, "it's the fact that certain (kun taks) that aren't true don't apply to all those (shen wangs) around here". Like what? Well like the fact that your boss is called a bad boss from his own side, okay. That's a (kun tak) that doesn't exist. And the fact that that doesn't apply to the (shen wang) called your boss is emptiness in the Mind Only School. You see.

You can say, you can say..(yong drup) equals (shenwangs) minus certain (kun taks). (laughter) Okay. Really. And you must start thinking like that. If you really want to understand the Mind Only School, you gotta think like that. (Yong drups) equals certain (shen wangs) minus the (kun taks) that don't apply to them, because some (kun taks) do apply to them, right? It is a pen. It's not a pen that's called a pen from its own side. Okay. We how'r we gonna do the (kun taks)? I don't know. (laughter) Let's forget that, okay. (laughs) (laughter) No. (Kun taks) is, I don't know, (kun taks) help you to understand (shen wangs), and some of them don't help you to understand (shen wangs), you know. Some (kun taks) apply to (shen wangs) and some don't apply to (shen wangs). When they don't apply to (shen wangs), you get (yong drups). That's all. And that's that's how the Buddha's playing with you in these three. He wants you to be able to just switch them around like that. Okay? Yeah?

(student: In the third kind of (kun taks), the ones that don't apply to (shen wangs))

Yeah

(student: are they the same thing as (gak jas)?)

Exactly. Beautiful question. Okay. He said...we talked about three kinds of (kun taks). One is where you think of the pen as a pen. That's okay. No problem. One is where you think of the pen as long. No problem. It is long, or I mean, okay, let's say thin, or whatever, okay, but what about the third one where you think "it has a god-given right to be a pen". Okay. Does that exist with this thing here? No. And and that, the absence of that is emptiness in this school, called (yong drup). Okay. Now his question was, is a pen, which has a god-given right to be called a pen, is that (gak ja) in this school? Is that the thing that emptiness is empty of? Is that what it means in this school to be a self-existent thing? Yes. Good question, okay? Very good question. Okay. (Gak ja) means the thing that emptiness is empty of. What's our example for (gak ja) in this room?

(student: the elephant)

Two headed thirty foot purple elephant which is crushing people at this moment, okay. Oh, that's not such a good example. That never could exist anyway. Duh. Get it. (laughter) Self existent things (laughs) self existent things could never exist either. Okay. They are totally crazy, okay. They never existed, they can't exist, they never will exist and you believe in them and they cause you all your bad karma. You believe that the boss is bad from the boss' side and you respond to the boss and you spin the wheel one more time. You set it in motion one more time and you continue to suffer. Because you don't get it. Okay? Yeah?

(student: Are there things in the Mind Only School that they believe to be self-existent?)

John said, "are there things in the Mind Only School that they believe to be self-existent?" There are about twenty words for self-existent, okay. There are about twenty different words in Madyamika, in Middle Way, for self-existent and they all mean the same thing...I'll give you some of them: exist naturally; exist from it's own side; exist by definition; exist truly, okay? Like that. All those. Okay. But in the lower schools those mean totally different things. In the lower schools you can exist by definition and not exist in truth, or or like that. Okay. You can you can be some of them and not other ones. They don't mean exactly the same thing. The...in the Mind...in the Middle Way School does anything exist by definition?

(students: No)

No. In the Mind Only School does anything exist by definition? Yeah, this pen. Okay. Yeah? Oh, so the word self existent is a little tricky, okay?

(student: So when you're saying that the Mind Only Schools says that things exist by definition)

Yeah

(student: that's not accurate according to the Middle Way

School?)

John said, "if I say the Mind Only School says this thing exists by definition, would the Middle...is that is that accurate according to the Middle Way School?" No. Okay. Does the Middle Way School say that any object has some manner of existing from its own side? No. Zero. Okay? In the Mind Only School? Oh god, yes they do. Like what? Like my boss. Okay.

(student: Is that (unclear))

In this school to think of this pen as existing from its own side would be a very correct (kun tak).

(student: (unclear))

Yeah, you could say that. To think that the essence of it, the pen exists from its own side, yeah, that would be a detail I think, in this school.

(student: (unclear))

No, no. It's it's understanding that the (kun tak) which is wrong about it, that what it believes about it is not there, is (yong drup). Okay. It...let's say that you believe that this pen has a god-given right to be a pen. Okay. Then you are grasping...in this school, to something that never existed. And that is ignorance, and that causes you all your suffering. That's why you're getting old, that's why you are going to die if you don't figure it out in time. Okay? Very delicate. Very important for our welfare. (laughs) You know.

(student: If you don't say the basis of the pen was inaccurate)

It is inaccurate, yeah. Yeah.

(student: So you're saying this is an accurate (kun tak) when it seems to me that you're turning it around and saying it's ignorance.)

No. Not at all. There are two accurate (kun tak)s about the pen. One that says "pen". The second that says "long pen". And then there's a wrong (kun tak) about the pen that says, "that pen has a god-given right to be called a pen". Okay. That one is wrong. And the object that that holds onto is what emptiness is empty of and always has been empty of and never was there in the first place. And it happens to be the one that when you think that way causes you all your suffering, okay? Yeah?

(student: Would it be fair to say that the thing that's wrong is the thinking that the name is what is sort of naturally related to the pen?)

She said, "can you describe then the wrong kind of (kun tak)ing as thinking that the name some how naturally belongs to the pen", yeah, very close to that, very close to that. Whether or not I think of it as a pen, it's a pen.

(student: (unclear))

Okay, he said, Dr. Ho said, "What what would Madyamika say about those two correct ones", okay? They'd say that they don't exist by definition and they'd say...but but they wouldn't describe that in the same way that the Mind Only School describes it, okay, they...because in Mind Only School, not existing by definition means "anything which is just made up in your mind". In the Mind Only School, not existing by definition means "it's just made up in your mind". In the Middle Way School everything is made up in your mind. Okay (laughs)

(student, Dr. Ho: (unclear))

Yeah, oh, in Mi...in ultimately in Middle Way School if you're not an arya yet, you are misperceiving it all the time. Okay. You you're misunderstanding it all the time...actively misunderstanding it all the time.

(student, Dr. Ho: Is there no right (kun tak) in the Madyamika school?)

He said, "is there no right (kun tak) in Madyamika School".

(student: (unclear) all illusions)

I guess you could say that, roughly. But then you'd have to get into what does an arya see when he sees emptiness directly, 'cause he...that is correct. Okay. I got one more question for you, all right? If I think of this pen as being a pen by a god-given right...it has a god-given right to be called a pen, okay, the pen is called a pen and that's true in all cases in all places and naturally. This thing is called a pen, okay? Am I seeing something there which is not there? Or am I thinking of something in a way which it is not? Okay. Now I'll give you this example again, okay. If I ask you to go into the hallway back there and see if there's any coffee tables in the hallway and you come back and say no, right, you're talking about a kind of emptiness. All right. You're talking about the absence of something. I send you back there to see if there's a coffee table in the hallway, and you come back and say no. Then you're reporting the absence of something, okay. In Tibetan what is that called? In Tibetan, all you Tibetan students, what's the verb for that? It is there or it is not there? There's a whole

(student: (Me))

Yeah, (me), means "it's not there". What's the opposite of (me)?

(students: (yu))

(Yu). So in Tibetan you have a verb for "is" or "exist", (yu) or (me). (Yu) means yeah, it's there in the hallway, there is a table in the hallway. (Me) means, no, there is no table in the hallway, okay? In Ti...in English you say "is". There isn't any. Okay. But what you mean is, it exists or it doesn't exist there. Okay. If you think about it, the English word "is" or "is not" covers that, but also there's another verb in Tibetan...what is it. It is a table, or it is not a table.

(student: (yin))

(Yin) or?

(student: (min))

(Min), okay? Say (yin) (repeat) (min) (repeat). That spotted rope is not a real snake, okay? That speckled rope is not a snake, okay. That's (yin) or (min) in Tibetan. In English you use the word "is", okay, but do you get it? There is something there, but is its' identity a real snake or not? It looks like a snake, it's all coiled up...I was just walking through the mountains in Arizona, they told me about Mojave ra...rattle snakes

in starting in 2000 for a group of people and then they'll prob...the rancher was even taking us around and showing us neat valleys where we could have teachings for three weeks at a time. So we'll probably twice a year during that three years we'll have three week intensive teachings in like this huge tent out in the meadows under the mountains. It's very beautiful. So. Keep you up to date on that. Not not not decided totally yet. Okay. So why does Lord Buddha...is it just random that he just picks these three attributes, you know, (kun taks, shen wangs, yong drup). Is it just random? Is he just, you know, we've talked about already today that...who would think that up. I mean you're sitting at your work place, you know, it's about time to eat lunch, and then suddenly it occurs to you. "You know, you can divide everything into (kun taks, shen wangs, and yong drups)"? (laughter) You know what I mean? (laughs) I mean, it's not something that would normally occur to you, you know. And then, it's not like you spend all day thinking about, "oh, the pen is like a dart board that I put my ascriptions on or my constructs on and it's like something that receives my constructs, and by the way it's also a changing thing,"...you don't go around thinking like that. Okay. So why did Lord Buddha talk about that? Why did Lord Buddha make up these three categories of stuff? What's the point of talking about things in this way (kun taks, shen wangs, yong drups)...what's the point? What's he trying to teach us? And this is where you get into the interdependence of the three, okay. They are like a tripod. Each one is defined by the other one and it's a very very

beautiful thing. If you get what I'm about to say, then you'll understand the Mind Only School very well. You'll have a big big insight into the Mind Only School. And the point is that each one of those three helps the other two to exist, and they are like three corners of a triangle, you see what I mean? Think of it that way. Okay. And we'll go into it now. Why did Lord Buddha start talking about, you know, if somebody came up to Elly Vander Pas, you know, Jigme Pelmo said, "why do you talk about (shen wangs), why do you talk about dependent things?" and her answer is out of left-field...what do you call it...oh because they're the object that you imagine about. So why are you talking like that? Why don't you just say that they're things that change, they're things that have causes, they're things that, you know, why do you describe things as "oh, those are the things that you lay your constructs on", you know. Why does Lord Buddha talk like that? When he's describing plain old changing stuff around us. He's trying to get you to think about (kun taks). Okay. So think of it as a triangle. And you're gonna get really good at it. We're gonna talk about it. We're gonna talk about it, okay. I think, it..you know, do (kun taks) apply to (shen wangs)? Do (shen wangs) apply to (yong drups) apply to (shen wangs)? Do (yong drups) apply to (kun taks)? Do (kun taks) relate to (shen wangs)? The whole point is yeah, they define each other, okay? The crux is here. The crux is here. (Shen wangs), okay, the things around you, ninety-nine point nine nine nine percent of your experience is the changing things around you, okay? We start from there. These are the basis. This is why Lord Buddha, in responding about the three attributes to the Bodhisattva brings up what? (Shen wangs). Everything is from the point of view of (shen wangs). (Shen wangs) is what gets called "things". Okay. (Shen wang) is the thing that receives the names of things. (Shen wangs) is the changing things. You wanna know what those three are? Why does he go straight for (shen wangs)? Why doesn't he talk a little bit about (kun taks)? Why doesn't he talk a little bit about (yong drups)? (Shen wangs) are the basis of everything. Okay. Think of (shen wangs) as the the basis of the whole conversation. (Shen wangs), the things around you, okay, which are primarily (kun jung den pa) and (dun yang den pa) meaning what? Suffering and the truth of...the source of suffering. Okay. Ninety nine

point nine nine nine percent of the things around you are changing. And exactly that many are suffering, okay? They are either mental affliction or caused by mental affliction, or about to give you new mental afflictions (laughter) okay? (laughs) All right? Everything around you is totally tied up with suffering and mental afflictions. Let's talk about those first, okay.

They are the basis. Think of them as the basis. The whole Mind Only School is based or founded upon (shen wangs), changing things. Okay. What can you say about those changing things? Oh, I I think about them in certain ways. I (kun tak)ize them (laughter). Okay. I think about them in certain ways. What are the two ways I think about them? Well there's two flavors of (kun taks). Here's one. Say (ngowo la) (repeat) (kuntakpay) (repeat) (kuntak) (repeat) (Ngowo la) (repeat) (kuntakpay) (repeat) (kuntak) (repeat). Two ways that you (kun tak)ize things. Okay.

(cut)

two ways that you imagine things, two ways that you construct about things, two things, two ways that you create your mental images about things, and the first one is called (ngowo la kuntakpay kuntak). (Ngowo) means "the essence of an object", okay, (ngowo) means "the essence of an object". (Ngowo la kuntakpay kuntak) means "a (kuntak) which is (kuntak)ed about the essence of a thing". Meaning what? A construct that you construct about the essence of a thing. The construct that you construct about the essence of a thing. What's an example? Pen. That's all. Okay. Pen. Okay. What's the famous one from Abendigo, Australia? Car. (laughs) Okay. Car. We had these guys go around saying "car" for ten days (laughter). They're sitting in front of the campfire out in Abendigo, Australia, "car, car" (laughs) you know, okay, "car". The car is a concept about the essence of that thing. Okay. Pen. Pen. The construct pen. Call it a verbalization if you are a (da jang gyi kyebu), if you know the words for things. Call it a a mental construct if you don't, or or maybe you do both, okay. You think of it as a pen. That's a construct. Okay. Thinking of it as a pen is a construct, okay. That's about the essence of the pen. Now you know what's coming next. What? What would be the second

kind of (kun tak)? If the if the basic one is to think pen, what would be the second one?

(students: name)

Huh?

(students: Name)

But...no, the first one, they're both labels. The first one is labeling it about its basic nature. And then what would the second one be?

(student: It's qualities)

Yeah, it's various qualities. Blue. Long. Sharp. Okay. What. Here's the second one. Say (kyepar la) (repeat) (kuntakpay) (repeat) (kun tak) (repeat) (Kyepar la) (repeat) (kuntakpay) (repeat) (kun tak) (repeat). Okay. (Kyepa) means "the details of an object." The features of an object. Long, blue, white, sharp, shiny, okay? And those are also to...when you think to yourself "the pen is shiny" or "the pen is blue", or "the pen is white", you're making a new construct. "The boy is?"

(students: Tashi)

Tashi. Tashi the boy is chubby. Okay. This is now a a feature or a detail in ea in each case, you're making a new construct. Okay. You can either construct about the basic object "pen" or you can construct about features of the basic object, meaning long, blue, shiny, okay pen. Yeah?

(student: When you say "construct" are you talking about ideas or nouns or adjectives?)

We're talking about ideas and words. Okay. Either or or both. Okay. You think it of as "pen" and you hear the word "pen" in your mind, like that. You call it a pen, and you ca and you visualize it as a pen or you, you conceptualize it as a pen.

(student: So if you're (da jang gyi kyebu)

It could be either one or both. You know, normally they say both for a person who knows the name of the object. You are doing both at the same time. You are thinking pen and you are visualizing or conceptualizing "pen" in your mind. What is that as opposed to the word? It's a it's a perfect mental image of the thing as a pen. Okay. That you mistake for the pen. In the Middle Way School is there something behind the pen? There is but not such that if you kept looking you wouldn't find more. You see what I mean? There's no end sense data. There's always something behind that. Okay. In the Middle Way School it never ends. What's the sign in the Middle Way School that something does not exist by definition? When you look for the thing that you are giving the name, you find it. If if anything existed like that, it would exist by definition. Is there any such thing...in the Middle Way School? No. Is there any such thing in the Mind Only School? Oh god, there better be or there won't be anything. (laughter) You see what I mean? Okay? You gotta get used to that. One is an endless onion, peel after peel after peel after peel and in the middle there's nothing, okay? One is "oh yeah, you peel the first one but there's there's something there", okay? That's Mind Only School. You gotta get used to that. Yeah?

(student: What's the difference between these two flavors of (kun taks) before you said there was a mental (unclear) which you put something on there and then this (kun tak) is something that receives something).

He says, "what's the difference between these two flavors of (kun taks) and those...I think you're talking about the dart board as being the thing that you throw the darts at, and the thing at which the darts are thrown. We're not talking about that now. We're not talking about that now. We're talking about two different ways in which you conceptualize when you perceive an object. Okay. You think of it either as "Tashi" or you think of it as "Tashi's fat" or "Tashi crys a lot" or "Tashi's", you know, "likes to drink milk a lot" or something like that. You're thinking about details of Tashi. There're two ways of thinking

about an object. There're two ways of constructing mental ideas about an object. Okay. Now we go back to the triangle. So there's two ways to (kun tak) a (shen wang). Right? You can either do it's basic thing, which is "pen" or you could detail, "a pen is blue". There's two ways you could lay your ideas on that object, okay? Either Tashi or Tashi's chubby, all right? One is the basic thing, thinking of it as Tashi and one is the detail, thinking of it as "Tashi, the chubby guy". Is there any other way of thinking of the pen in the Mind Only School? Are there only these two. Is those the only two flavors of (kun tak)s you can ever have about this (shen wang) right here? Is there any other one you can have about it? I'll give you a clue. Is there any really wrong one you can have about it? Yeah, to think that it is the thing that we call the pen from it's own side. Okay. Does it deserve the word "pen" in and of itself, okay? Is any object deserve the word it gets in and of itself? In this school? No. Okay. (Kun tak)s are not natural; (kun tak)s are made up. Okay. They do not...they are the only one of the three groups that doesn't exist by?

(students: Definition)

Definition. Things don't get their names from their own sides. You give them their names. To think that "pen" would be the thing you call "pen" naturally and from it's own side, is ignorance itself in this system. Is not understanding emptiness in this system. (unclear) You wanna know what a Mind Only School person thinks the (gak ja) is? What's the thing that emptiness is empty of? A pen that could get the name pen by itself. All of it's own right, okay. Not because I gave it the name pen, but because it is pen from its' own side. It deserves the name pen, it should have the name pen, okay. That in this school is ignorance. That's another flavor of (kun tak). That's about the same as that pumpkin that's squashing the the two the twin towers, okay. You can imagine it, right? Can you imagine a pen that should be pen from its' own side? Can you imagine a pen that should have been called pen by nature? You can imagine it. Does it exist? No. In this school, no. Does...is your boss an irritating person from his own side? Is your boss bad from his own side? First of all, is he bad?

(students: Yes)

Yeah, he is. Don't think that Buddhism is saying your boss is not bad. Don't think Buddhism is saying "that's an illusion", "you can get over that," then you can walk around spaced out and happy all the time...it's not like that. He is bad, you know. Anyone who says the boss is not bad, let me drill your teeth with a dental drill. Come...I've never had anyone take it. You...never had anyone take up my offer, you know. If you think that Buddhism is saying these things don't exist, or somehow he's not bad, of course he's bad. Why? Prove it. He makes me feel bad. That's reality. He does make me feel bad. Well, what do you mean when he says like an illusion? Well, it looks like he's being bad from his own side, but I know better. He's being bad because I'm perceiving him as bad because my old bad karma is making me see him as bad and the stupidest thing in the world I could ever do to my bad boss is...be bad to him, 'cause then I'd see him again (laughter) you know what I mean (laughs). (laughter) You know, the terminator, the eliminator, how do you get rid of your bad boss? Be sweet, kind, compassionate, knowledgeable to...you know, then you'll never see him that way again. You can change your whole reality into tantric angels all around you. They are, or are they? No, not 'til you see them that way, okay. You gotta get used to that, okay. So he is...is a pen, the thing you call a pen, by definition? In the Mind Only School? I'll say it again. Is the pen...is is a pen the thing you call pen from it's own side?

(students: No)

No. And to think it is, is ignorance. Okay. And the lack of that in the universe is called? Emptiness, okay. The total lack in the universe of pens that get called pens from their own side doesn't exist in the universe, that's emptiness. Okay. So we got another (kun tak) here which is what? The wrong one. Let's make it crooked, okay. This is where pen is what we call pen. From it's own side. Pens is pens, no matter what, okay? (laughter) Pens are what we call pen, why, because I made it up? No. 'Cause they they's called pens from their own side. That's

ignorance in this school. Do you think that about pens? Yes. Is it correct? No, okay? And the fact that that there doesn't exist any such thing as a pen that could get called pen because it had some god-given right to be called pen, the fact that that doesn't exist is, hey, guess what? (Yong drup). The...now the triangle comes together. Okay, you gotta get used to that. You ready? I'll do it one more time. These poor old (shen wangs) are sitting around this room. How many? Oh about a zillion, okay? There's (shen wangs) all around you. The people around you are (shen wangs), the hairs in their noses are (shen wangs), the dandruff on their hair is (shen wangs), the chairs are (shen wangs), the school is (shen wang), New York City is a (shen wang). Okay? Do you think of them in a correct way or a wrong way? Both. Two correct ways and one wrong way. Give me the two correct way. Oh, I think about them as dandruff. That's correct. That's about the essence of the object. I think about it as kinda gross dandruff. That's a detail of the object. Okay. Are they correct? (laughs) Yes, okay? Do they exist that way? Yes. Can you think of them and conceptualize them that way? Yes. Can you call them that, reasonably? Yes. Otherwise they wouldn't see so much Head and Shoulders. (laughter) Okay. You can think of them that way, okay, and you're not wrong. Okay. That's not the (kun taks) we're talking about. We're talking about the (kun taks) that don't exist. What's the worst one? Dandruff is dandruff...dandruff is what we call dandruff from its own side. Dandruff is always bad, okay. Nowhere there's never such a good thing as a good one. You know, it's bad from its own side. I hate it, you know. I don't like anybody who has dandruff. And I don't like it when I get it. I'll spend anything not to have dandruff (laughter). You know, oh the monks need food in India? It's okay, but I I gotta gotta get rid of this dandruff first, you know (laughter) (laughs) okay, okay, you know, okay, it's where you desire's overcoming what you know to be right, you see what I mean? Because you believe that it comes from its own..it is bad by itself, from its own side. It deserves the name bad inately, from its own side. It is always bad and it's the most important bad and it's more important than people not getting fed at Sera Monastery, okay? Like that. Okay. You believe that, okay? That would be dandruff coming from its own side (laughs) okay. Does such a dandruff

exist? No, okay. That doesn't exist. Okay. And the fact that that kind of dandruff doesn't exist is? (Yong drup) Okay. You gotta get used to that. Each one of the three natures of the Mind Only School...each one of the three attributes of the Mind Only School creates the other two. You see. In other words, you can say it this way, someone comes up to you and says "hey, what're you doing over there in that school at night?" "I'm studying the three attributes of the Mind Only School" system. "Oh yeah? Well what's a (yong drup)?" "Oh a (yong drup) is the absence of certain (kun taks) with certain (shen wangs). (laughter) (laughs) Okay. Okay. Got it? Somebody comes up to you "what a (yong)"...it's gonna happen on the street, I'm sure (laughter), somebody come up and say, "what's a (yong drup) anyway" and you say, "it's the fact that certain (kun taks) that aren't true don't apply to all those (shen wangs) around here". Like what? Well like the fact that your boss is called a bad boss from his own side, okay. That's a (kun tak) that doesn't exist. And the fact that that doesn't apply to the (shen wang) called your boss is emptiness in the Mind Only School. You see. You can say, you can say..(yong drup) equals (shenwangs) minus certain (kun taks). (laughter) Okay. Really. And you must start thinking like that. If you really want to understand the Mind Only School, you gotta think like that. (Yong drups) equals certain (shen wangs) minus the (kun taks) that don't apply to them, because some (kun taks) do apply to them, right? It is a pen. It's not a pen that's called a pen from its own side. Okay. We how'r we gonna do the (kun taks)? I don't know. (laughter) Let's forget that, okay. (laughs) (laughter) No. (Kun taks) is, I don't know, (kun taks) help you to understand (shen wangs), and some of them don't help you to understand (shen wangs), you know. Some (kun taks) apply to (shen wangs) and some don't apply to (shen wangs). When they don't apply to (shen wangs), you get (yong drups). That's all. And that's that's how the Buddha's playing with you in these three. He wants you to be able to just switch them around like that. Okay? Yeah?

(student: In the third kind of (kun taks), the ones that don't apply to (shen wangs))

Yeah

(student: are they the same thing as (gak jas)?)

Exactly. Beautiful question. Okay. He said...we talked about three kinds of (kun taks). One is where you think of the pen as a pen. That's okay. No problem. One is where you think of the pen as long. No problem. It is long, or I mean, okay, let's say thin, or whatever, okay, but what about the third one where you think "it has a god-given right to be a pen". Okay. Does that exist with this thing here? No. And and that, the absence of that is emptiness in this school, called (yong drup). Okay. Now his question was, is a pen, which has a god-given right to be called a pen, is that (gak ja) in this school? Is that the thing that emptiness is empty of? Is that what it means in this school to be a self-existent thing? Yes. Good question, okay? Very good question. Okay. (Gak ja) means the thing that emptiness is empty of. What's our example for (gak ja) in this room?

(student: the elephant)

Two headed thirty foot purple elephant which is crushing people at this moment, okay. Oh, that's not such a good example. That never could exist anyway. Duh. Get it. (laughter) Self existent things (laughs) self existent things could never exist either. Okay. They are totally crazy, okay. They never existed, they can't exist, they never will exist and you believe in them and they cause you all your bad karma. You believe that the boss is bad from the boss' side and you respond to the boss and you spin the wheel one more time. You set it in motion one more time and you continue to suffer. Because you don't get it. Okay? Yeah?

(student: Are there things in the Mind Only School that they believe to be self-existent?)

John said, "are there things in the Mind Only School that they believe to be self-existent?" There are about twenty words for self-existent, okay. There are about twenty different words in Madyamika, in Middle Way, for self-existent and they all mean the same thing...I'll give you some of them: exist naturally; exist from it's own side; exist by definition; exist truly, okay? Like

that. All those. Okay. But in the lower schools those mean totally different things. In the lower schools you can exist by definition and not exist in truth, or or like that. Okay. You can you can be some of them and not other ones. They don't mean exactly the same thing. The...in the Mind...in the Middle Way School does anything exist by definition?

(students: No)

No. In the Mind Only School does anything exist by definition? Yeah, this pen. Okay. Yeah? Oh, so the word self existent is a little tricky, okay?

(student: So when you're saying that the Mind Only Schools says that things exist by definition)

Yeah

(student: that's not accurate according to the Middle Way School?)

John said, "if if I say the Mind Only School says this thing exists by definition, would the Middle...is that is that accurate according to the Middle Way School?" No. Okay. Does the Middle Way School say that any object has some manner of existing from its own side? No. Zero. Okay? In the Mind Only School? Oh god, yes they do. Like what? Like my boss. Okay.

(student: Is that (unclear))

In this school to think of this pen as existing from its own side would be a very correct (kun tak).

(student: (unclear))

Yeah, you could say that. To think that the essence of it, the pen exists from its own side, yeah, that would be a detail I think, in this school.

(student: (unclear))

No, no. It's it's understanding that the (kun tak) which is wrong about it, that what it believes about it is not there, is (yong drup). Okay. It...let's say that you believe that this pen has a god-given right to be a pen. Okay. Then you are grasping...in this school, to something that never existed. And that is ignorance, and that causes you all your suffering. That's why you're getting old, that's why you are going to die if you don't figure it out in time. Okay? Very delicate. Very important for our welfare. (laughs) You know.

(student: If you don't say the basis of the pen was inaccurate)

It is inaccurate, yeah. Yeah.

(student: So you're saying this is an accurate (kun tak) when it seems to me that you're turning it around and saying it's ignorance.)

No. Not at all. There are two accurate (kun tak)s about the pen. One that says "pen". The second that says "long pen". And then there's a wrong (kun tak) about the pen that says, "that pen has a god-given right to be called a pen". Okay. That one is wrong. And the object that that holds onto is what emptiness is empty of and always has been empty of and never was there in the first place. And it happens to be the one that when you think that way causes you all your suffering, okay? Yeah?

(student: Would it be fair to say that the thing that's wrong is the thinking that the name is what is sort of naturally related to the pen?)

She said, "can you describe then the wrong kind of (kun tak)ing as thinking that the name some how naturally belongs to the pen", yeah, very close to that, very close to that. Whether or not I think of it as a pen, it's a pen.

(student: (unclear))

Okay, he said, Dr. Ho said, "What what would Madyamika say about

those two correct ones", okay? They'd say that they don't exist by definition and they'd say...but but they wouldn't describe that in the same way that the Mind Only School describes it, okay, they...because in Mind Only School, not existing by definition means "anything which is just made up in your mind". In the Mind Only School, not existing by definition means "it's just made up in your mind". In the Middle Way School everything is made up in your mind. Okay (laughs)

(student, Dr. Ho: (unclear))

Yeah, oh, in Mi...in ultimately in Middle Way School if you're not an arya yet, you are misperceiving it all the time. Okay. You you're misunderstanding it all the time...actively misunderstanding it all the time.

(student, Dr. Ho: Is there no right (kun tak) in the Madyamika school?)

He said, "is there no right (kun tak) in Madyamika School".

(student: (unclear) all illusions)

I guess you could say that, roughly. But then you'd have to get into what does an arya see when he sees emptiness directly, 'cause he...that is correct. Okay. I got one more question for you, all right? If I think of this pen as being a pen by a god-given right...it has a god-given right to be called a pen, okay, the pen is called a pen and that's true in all cases in all places and naturally. This thing is called a pen, okay? Am I seeing something there which is not there? Or am I thinking of something in a way which it is not? Okay. Now I'll give you this example again, okay. If I ask you to go into the hallway back there and see if there's any coffee tables in the hallway and you come back and say no, right, you're talking about a kind of emptiness. All right. You're talking about the absence of something. I I send you back there to see if there's a coffee table in the hallway, and you come back and say no. Then you're reporting the absence of something, okay. In Tibetan what is that called? In Tibetan, all you Tibetan students, what's the

verb for that? It is there or it is not there? There's a whole

(student: (Me))

Yeah, (me), means "it's not there". What's the opposite of (me)?

(students: (yu))

(Yu). So in Tibetan you have a verb for "is" or "exist", (yu) or (me). (Yu) means yeah, it's there in the hallway, there is a table in the hallway. (Me) means, no, there is no table in the hallway, okay? In Ti...in English you say "is". There isn't any. Okay. But what you mean is, it exists or it doesn't exist there. Okay. If you think about it, the English word "is" or "is not" covers that, but also there's another verb in Tibetan...what is it. It is a table, or it is not a table.

(student: (yin))

(Yin) or?

(student: (min))

(Min), okay? Say (yin) (repeat) (min) (repeat). That spotted rope is not a real snake, okay? That speckled rope is not a snake, okay. That's (yin) or (min) in Tibetan. In English you use the word "is", okay, but do you get it? There is something there, but is its' identity a real snake or not? It looks like a snake, it's all coiled up...I was just walking through the mountains in Arizona, they told me about Mojave ra...rattle snakes

They said, "better to run into a diamond back" (laughter). You know, they just paralyze you for a couple days. Mojaves there's no cure (laughs) okay, and they're like "and there's a lot of them on that mountain. See you later", you know. (laughs) (laughter) And so I'm like walking around the mountain...they said make lots of noise...I'm like whistling and singing, you know, like that, then suddenly you see this...it's dusk...and you

see this thing curled up, you know, and you're not like gonna ask questions, you're just gonna run, right? But it's...that's a question of (yin) or (min). Is it a snake or not, okay? Is that coiled shape a snake or not. That's (yin) or (min). Okay. It's not a question of whether there's a coil there or not. It's not (yu) or (me), it's (yin) or (min). And the point of this, of this, is that when you're doing the wrong kind of (kun tak)ing, in this context, okay, in this context...really what you're doing is a (yin-min) thing or a (yu-me) thing?

(students: (yin-min))

It's a (yin min) thing, and that's a Je Tson...when you get in the reading, which by the way you should have noticed by now that the readings are impossible, okay (laughter) (laughs) don't get nervous, okay, I mean people throughout the last five hundred years have tried to figure out those readings. Don't worry about it. There are thousands and thousands of pages written on those words that you see there. There are thousands and thousands of pages written in different languages to explain the words of the sutra in particular. Okay. Very very very difficult. You can not understand it without an oral explanation. Okay. But you will see in the reading this time that Je Tsongkapa is drawing a distinction. He says, when you think about it, the wrong kind of (kun tak)ing is really a question of misidentifying something, you see? There is a person there. There is a pen there. Do we call it a pen? Yes. Do we give it labels as far as its features and its details? Yes. Okay. And you're just thinking of it as a pen that exists from its own side or a pen...I'm sorry, not in this school...a pen that should be called a pen from its own side. That doesn't exist by definition. By the way, quick question, in this school, does the pen exist from its own side?

(students: Yes)

Does the fact that the pen is called a pen exist from its own side?

(students: No)

Great. Great. (Kun taks) do not exist by definition. (Shen wangs) do exist by definition. Okay. Now the tricky one. Does the fact that the pen is not called the pen from its own side, okay, exist or not?

(students: No...yes)

Yeah. (laughs) Is the pen absent of exist...of being called a pen from its own side?

(students: yes)

And that's emptiness in this school. Got it? They all they all support each other. I'll do it one more time. Okay. (laughter) Is there a pen here? In this school?

(students: Yes)

Does it exist from its own side, in this school?

(students: Yes)

Does it exist by definition, in this school?

(students: Yes)

Yes. Yeah. Th the pen, the (shen wang). Okay. Does it exist from its own side? Yes. Does it exist by definition, in this school?

(students: Yes)

Mind Only, Mind Only, okay? Forget that Middle Way stuff. You graduated, right, or you got demoted, I don't know. (laughter) Okay. (laughs) When I think of it as a pen, am I correct?

(students: No)

When when I create a concept of it as a pen, am I cor, am I correct?

(students: Yes)

Yeah, that's a good (kun tak). When I think of it as a blue pen or as a white pen, am I having a good (kun tak)?

(students: Yes)

Yeah. When I think of it as being called...being the thing that's called a pen from its own side, am I correct?

(students: No.)

No, okay. Does the fact that the pen is called the pen from its own side even exist?

(students: Yes. No)

Careful, I'm not saying the idea, the fact. I'll say it again. Does the fact that the pen is called the pen from its own side even exist in the universe?

(students: No)

And that's emptiness in this school, okay? Got it? Got it? Okay? (Shen), I'm sorry, (yong drup) is the fact that the bad (kun taks) don't apply to this (shen wang). That's (yong drup) Okay. Yeah.

(student: So what do you (unclear) one plus one equals two, right?)

Yeah.

(student: Is that two from its own side or?)

Yeah, in this school, one plus one is two...that's pretty tricky. I'd have to call it a (kun tak). I'd have to say no, it doesn't exist.

(student: That that blue (unclear))

Yeah, that's a concept and it does not change. It's a (kun tak), it's in my thinking, one plus one is two is a fact, and in this school that's a (kun tak) and it's an imaginary thing.

(student: So can can you talk about that as existing from its own side or)

No, in this school, it does...it's the only thing that doesn't exist from its own side, okay?

(student: All (kun tak))

It's a (kun tak)...yeah, all the (kun taks) don't exist from their own side. Yeah.

(student: (unclear) so then the Mind Only version of emptiness is really that it's only empty of labels.)

He said, "then the Mind Only version of emptiness is that its empty of labels". No. That's not it. The Mind Only version of emptiness is that its empty of labels that could have been applied to it naturally. Labels...the fact that it was labeled what it's labeled naturally, doesn't exist, and that's emptiness. Okay. The fact that it, that it doesn't have labels in this school is a falsity. Everything has a label, okay? All right. Yeah.

(student: Is one plus one equals two the same as Tashi?)
(laughter)

Yeah, they're both (kun taks).

(student: The same kind of)

No, yeah, no...I wouldn't call them the same kind of (kun taks), but they are both (kun taks).

(student: (unclear))

No, I wouldn't call them both...one is a fact, you know, one is a mathematical fact.

(student: (unclear)you say that everything has a label, right?
Everything is labeled)

You can say everything is labeled. Every (shen wang) has it's (kun tak). (laughter) That's all. Yeah.

(student: (unclear) every (shen wang) is a (kun tak) itself)

No. Every (shen wang) is a (kun tak)...(kun taks) don't change; (shen wangs) change all the time. You weren't in the first class. (laughs)

(student: These are two different (kun taks))

Both of them are unchanging. The pen is long. It's a fact. Okay? The pen is a pen. That's a fact. Is the pen a pen from its own side? Is is the...does the pen deserve the name pen from its own side? No. Why? 'Cause that's a (kun tak), that's an imaginary thing, it doesn't exist by definition. Did you have a question?

(student: I was just thinking that one plus one might be one thing but one pen plus one pen might be different, because you're talking about something that is (unclear)

She said, "she said one plus one equals two and one plen plus one pen?

(student: Un huh. Equals two pens)

Equals two pens? It's also a fact, and that makes it a (kun tak). Sorry. (laughter)

(student: Can a (shen wang) have several (kun taks)?

He said, "Can a (shen wang) have several (kun taks)? They have

limitless (kun taks).

(student: a few things that that would just came up when you say "this is a pen" or a tubal object? So can there be from one side be the (kun tak) of a pen and from the other side a (kun tak) of) Okay, Axle is stuck in the Middle Way, (laughter) okay? He he keeps wan...he no, and it's a natural question, he wants to know, can can one (shen wang), this (shen wang) here have multiple (kun taks). Could you think of it as a pen and could you think of it as an estrudible object at the same time? And what do you think? In this school?

(students: Yes Yes)

Don't forget it exists by definition. In this school that means what?

(student: It has its own)

It has its own unique identity from its own way, from its own side. It's a pen. That stupid dog is chewing on a pen. (laughter) Okay. Okay? Okay? Yeah.

(student: If they...if they believe that then how do you become a Buddha because of some essence) (laughs) (laughter)

No, she said, "if you believe that then how could you ever become a Buddha?" You see, because in essence, you would be existing in essence, you'd be existing by definition. You could not change into a Buddha. It's a beautiful question. Okay. Until you graduate to thinking about your own body and mind as something which is which is a construct, right, you can never become a Buddha, you is stuck in a suffering world, until you reach Madyamika, until you reach Nagarjuna's viewpoint, you cannot become a Buddha. Forget practicing (tantra), okay, as long as you hold Middle Way...I'm sorry, Mind Only way of thinking of things, you aren't eligible to become a Buddha anymore, because you is self-existently a suffering human samsaric being. And you could never be any different because you exist from your own side that way. Impossible to become a Buddha. It's exactly the

Middle Way's complaint about the Mind Only School. Hey if you guys are right, I'm stuck here forever. I might as well have a Bud Light. (laughter) You know. (laughter) I'm stuck here forever. If I exist from my own side as a suffering dying, and you believe that, you're Mind Only School, you believe you have to get old and die. You really believe that. When I get up and spout about that stuff, you're like, half your mind's like "oh there he goes again", you know (laughter), that stuff...you really believe that. You hold that to be true. You hold that to be existent. You hold death itself and the aging process to exist from its own side, mainly 'cause you've never saw anything else. Yeah?

(student: (unclear) school have its own explanation for how they become Buddhas or do they think they don't have that option.)

Does the Mind Only School recognize or admit that their viewpoint disqualifies them all from becoming Buddhas? (laughter) No. Of course not. They say all you crazy Middle Way people, you know, according to you nothing exists. We're gonna get into that. How could I become a Buddha? I don't even exist according to you. (laughter), you know. No, seriously, to hear Mind Only School complain about Middle Way School it's very...it's cute. (laughter) (laughs) It's very cute. They're like, "yeah, according to you I don't have a nose, right, so I don't have to blow any more, right? (laughter) (laughs) Okay. Let's see here. I think we covered everything. Okay, one last thing. It really is the last thing. I didn't have enough homework questions, so I threw in a filler question. And that was, you know, Lord Buddha, when he describes the three attributes he has to take an example, right, he has to say, here's a real example. We've been taking Tashi, but you could also do it about a pen, okay? Is this one of the five skandas, or the five heaps?

(students: yeah)

Yeah. Okay. Physical matter. When you talk about the five parts of a person, you're mainly talking about number one is their physical body, right, suki pumbo rupa skanda, the the heap of physical matter. But you can also talk about the things in

your experience, you see? Not just the things you can touch, okay? This is this is part of my world as much as this is part of my world, okay? And and like that, you can div...roughly you can divide it the the five heaps that way, okay. So, Lord Buddha's been talking all this stuff about physical matter. That whole conversation tonight, the boy Tashi, that blob, the noisy blob physical matter weighs something, okay? The pen physical matter, and we just got through explaining how the three characteristics support each other. Where's the (shen wang)? In my head. Okay. What's your (kun taks) about it? It's a pen. It's a long pen. It's a pen that deserves the name pen from its own side. Two right ones and one wrong one, okay? Where's the (yong drup) here? The fact that that last one's not true about this pen is its emptiness. Got it? Okay. Got it? So Lord Buddha has finished proving it to you about a physical object. Now what's the next place for him to go? How 'bout the rest of the four skandas? How 'bout the other four heaps or parts of a person? What's number two? Your feelings. Your feelings. Feel good, feel bad. Okay. What's the third one?

(students: Discriminations)

Your discrimination. Good boy. Bad boy. I like her. I don't like him, okay. What's the fourth one? All the other stuff about you. Like your all your other mental function or you, okay? And what's the fifth one?

(student: Your consciousness)

Your consciousness, okay. So he covers it with the other five skandas. In the sutra he says, "hey, when I meant that"...what's he talking about by the way? Are we talking about first turning of the wheel, second turning of the wheel or third turning of the wheel?

(students: First)

First. First. That's where he set the groundwork, right? That's where he said, "hey by the way, this is true of your physical body, this is true of you feelings, this is true of your

discrimination, this is true of everything else about you, and by the way, this is also true about your mind. What? These three things...I'm talking about these three things. What? (kun taks, shen wangs, yong drup). You can establish them with your pen, you can establish them with your hand, and you can establish them with your feelings, your discrimination, the other parts of you and your consciousness. We just covered the five heaps. That's what I meant in the first turning of the wheel. Okay. 'Cause that's when he brought up the five heaps. In the first turning of the wheel. What else did he bring up in the first turning of the wheel? What was the first thing he ever taught?

(students: Four Noble Truths)

Four arya truths, please. We threw out "noble" with all those other, you know...why "arya" truths by the way?

(student: Perceived only by an arya)

First perceived directly by a person who sees emptiness directly, in the aftermath. (Je to bye she.) In the hours after he sees emptiness directly, or she, that's why they're called "arya" truths, okay? So he says, then he goes and proves about the four arya truths. The same three qualities. What? (Kun taks, shen wangs, yong drup). You can prove them about the four n...arya truths. Oops. Almost said "noble", okay (laughter). (laughs) What else can you talk to the...oh, how about the twelve doors of sense. How 'bout the eighteen parts of the universe, the eighteen divisions of the universe? How 'bout the six elements? You see what I mean? He goes through all the subjects of his first turning of the wheel and he proves that each one of them has? (Kun taks, shen wangs and yong drups). Every one of them has their own (kun taks). Every one of them has their own (shen wangs). Every one of them has their own (yong drup). And each one of those forms a triangle. And each supports the other one, okay? What is emptiness in the Mind Only School? The fact that certain wrong (kun taks) don't apply to certain (shen wangs). That's all. Okay. So on the...somewhere on the homework question it says, "list all the things all he says that these three things apply to". He says, "hey, guess what, it applies to

everything I ever taught in the first turning of the wheel". I went through fifty different way to understand your world. You can divide it into five heaps. You can divide it into eighteen categories. You can divide it into twelve doors of sense. You can divide it into any way you want...six elements, doesn't matter how you divide it. These three apply to every one. These three apply to every one. So he's explaining the first turning of the wheel also, okay. That's all. That's all. He says it not only applies to one thing, it doesn't just apply to pens, it applies to everything. Okay. And again I think it's very very important to say that the goal of thinking about things in these three categories is that you don't get old and die, okay. How do you get old and die? 'Cause you don't understand that the pen is not the pen from its own side. It's not what we call "pen" from its own side. Okay. It's not "pen" naturally and neither are all the people that you don't like. The people that you get angry at, and the people that you try to hurt, and the people that you collect bad karma about. They don't exist from their own side. You're making them who they are. It's coming from you. And the only thing you're accomplishing when you fight with them is what? You're guaranteeing that they'll come back. You're guaranteeing that you'll come back. Tantrically speaking, every time you have a single thought of a single object as existing from its own side, you have damaged your winds and your body. You are one minute older. It's very interesting. It's very interesting, okay? The thought of something as self existent is killing you. Literally, okay. It's very interesting. Every time you get upset at another person, slightly, you have just hurt yourself a little more, you are bringing yourself closer to death. You are causing certain physical reactions in your body that are going to kill you. It's very interesting. As the mind goes, the physical constituents go. And every time you think of something as self existent, you are bringing yourself...you are killing yourself slowly. And the accumulation of that is that you'll have to die. It's very interesting. If you could change it and stop thinking of things this way, you would not have to die. And that's the point of Buddhism. The point of Buddhism is not to get calmer, or learn to put up with your old age, or learn to put up with people you don't like, or be friendly to everybody or something

nite...nothing to do with that. It is to accomplish "not dying" and you can do it. Mahayana motivation goes a little bit further. What? I'll learn how not to die so I can teach other people. And you speak with more authority when you've done it yourself. Okay. Yeah. You don't have to die. Prove it. Well, I did it, (laughs) okay. (unclear) Show me. Okay. Here. Here's how you do it, you know. That's all. That's Mahayana motivation. Yeah?

(student: Is it...is it the (unclear) that causes you to age and die or it is (unclear) neutral substance (unclear))

A neutral...he said, "does it have to be an active negative thought like desire to anger or could it just be a a a neutral misunderstanding of your universe?" A neutral misunderstanding of your universe is enough to kill you because in this school...in what school? In Middle Way School it's a mental affliction. Okay. Just misunderstanding your world is killing you. Even if you were friendly to everybody, it would still kill you, okay. It's very interesting.

(student: When you speaking about not dying, what what how and (laughter) (unclear))

(laughs) When I say not die I mean this. The continued understanding of your universe, you know, to have continual knowledge about your universe and to act appropriately out of that knowledge actually changes the physical constituents of your body so perfectly that it changes into a tantric deity, that's all. You can achieve enlightenment in one lifetime.

(student: So then then that could that could (unclear))

Sorry?

(student: So that that could live on?)

Yeah. It...he said, "does it continue on?" Of course, yeah. You don't, you can't go down from that state, you know, you can't like start thinking of things as self existent again after that

because you have eliminated it. You have eliminated the seed for it.

(student: There's also the concept about the manifestation of the (unclear))

Of what?

(student: The manifestation of how things...the manifestation of dying)

Oh, just because you see a tantric deity die doesn't mean that they saw a tantric deity die, okay. Just because you see His Holiness the Dalai Lama getting grey doesn't mean that the His Holiness the Dalai Lama sees himself getting grey. Okay. That's why you haven't see anybody not die recently, 'cause it takes almost as good karma to see it as to do it.

(student: Then what's the difference between visualizing a pink elephant running in the room and a tantric deity (unclear) (laughter)

He says, "what's the difference between visualizing a thirty foot two headed pink elephant running through the room and visualizing a tantric deity with twelve arms" or something like that, okay. The the name for (kye rim) in (tantra), the name for (kye rim), the name for the practice of doing those visualizations is called (dakpay nelnjor). (Kun tak nelnjor). (Nelnjor) means "yoga". (Kun tak) means? Imagining. and it is, and I can't go into detail on it 'cause it's not appropriate in a public teaching, but but the karma the karma of certain attitudes about them makes them happen. Yeah.

(student: (unclear) My understanding was the way that you become enlightened is by planting only virtuous kind of seeds so that only virtuous karmic seeds ripen and you perceive yourself in paradise. And what you stated a bit ago was that even ignorant neutral karma seeds based on ignorance, which is a neutral karma, would prevent you from becoming enlightened. You see what I mean?)

Yeah, I think you gotta get...there's some schools like the lower Middle Way School says that ignorance itself is not a mental affliction. Okay. And then the Prasangika says that ignorance itself is a mental affliction. See what I mean? And and just misunderstanding your world is enough to kill you.

(student: That would be considered as collecting negative mental karma?)

Yeah, yeah, yeah. It is a negative mental karma. The lower schools, like when you read the Friday night reading, it won't say that. Why? That's the Madyamika Svatantrika school. Okay. The teaching on the Wheel of Life comes from there, okay. So you gotta be careful on that. One more question and then we have to stop. Or else I will project sleepiness (laughter).

(student: But based on the lower schools you can have a direct perception of emptiness)

Can or can not?

(student: Can, right? You have to)

In...she said "in the lower schools can you have a direct perception of emptiness"? Of course. Of course they say that, even down to Vaibashika, even down to the Abhidharma schools. But do they mean the same thing by emptiness? Not at all. Not at all. Okay. Not at all.

(student: But then they must mean something different...)

That's what makes the schools different actually. That's one of the biggest things that makes the school..

(student: How can you have a direct perception of something that doesn't exist then?)

Oh, so she said, "how can you have a direct perception of something that doesn't exist?" This is a very tricky subject. If

you ever see emptiness directly, even if you think you're an Abhidharma person, you're automatically Madyamika Prasangika, okay. You gotta get used to that.

(student: But up until that point you're Abhidharma)

You could think you're Abhidharma, (laughs) but you're not, okay (laughter). All right. Now, would a person in the mind-set of the person in the Abhidharma School would be likely to see emptiness directly, not at all. You know You have to start thinking Madyamika Prasangika thoughts before you can see emptiness directly. You have to. Okay. You might not understand that you're doing it, but you are, okay. Yeah.

(student: I thought we had a bodhisattva vow that we weren't supposed)

Hum?

Oh oh oh. It's a question in (unclear). She said, "I thought we had a Bodhisattva vow that said we not supposed to say that Hiniyana people can't see emptiness directly." You do have a bodhisattva vow that you're not supposed to say that Hinayana people can't see emptiness directly (laughter) because Hinayana people can see emptiness directly, but at that point, Hinayana refers to their motivation, and not to their philosophical school.

(student: Okay)

You have to be very clear on that. And Geshe Thubten Rinchen covered that in the tapes, okay. All right. We'll do a prayer. You ready Phuntsog-la?

(prayer: short mandala)

(prayer: dedication)

What the Buddha Really Meant

Class 5, part 1

Transcribed by: Karen Becker

Okay. Where are we in the class (laughs) (laughter) Many people have asked me that (laughter), no. You know, basically we had a Bodhisattva come up to the Buddha and said, "during the first turning of the wheel you said 'nothing exists by definition' ...I'm sorry..." "everything exists by definition and then during the second turning of the wheel you said nothing exists by definition. So what did you mean when you said nothing exists by definition", okay? And that's that's how it got started, all right? And then the Buddha went through and said, "well, in the second turning of the wheel when I said nothing exists by definition, or nothing has any nature of its' own, I was actually referring to three different ways in which things don't have a nature, and some of them exist by definition and some don't exist by definition, and of course, I wouldn't say anything so radical as to say nothing had any nature of its own side from its own side, I would never say that, okay? That's a the third turning of the wheel, all right, And then this Bodhisattva's question to Lord Buddha is it begins the third turning of the wheel. And then he answers the bodhisattva and he and he gives all these clarifications...supposed clarifications. All right. Okay. Because he...because the student has asked the question, the student is not ready to believe that the second turning of the wheel is literal. Okay. So Buddha has to back-track and redesign things for this particular student and people like him who later will be called Mind Only School people or people in 1998 who think like Mind Only School people. So, he has to kind of soften the blow, and you see His Holiness the Dalai Lama use this method all the time...and all great teachers use this method all the time. If you, you know, see Khen Rinpoche teaching a class in New Jersey and then you see him teaching, you know, a hundred monks in India, it's quite different. You know. And it's like that all over the world, okay? So, we've had this exchange. We've had the question asked of Lord Buddha and then we've had the Bodhisat...then the Bodhisattva gets his answer from Lord Buddha, and we call this "the exchange". Okay. This is the exchange. Now we've reached

the part...a very famous part in the study of this text, in the study of the Mind Only School called "the outcome of the exchange", okay. And in the monastery when they explain this word, "outcome" it means like...they say it's like doing a business deal. One guy puts up an offer, the other guy puts up an offer, they negotiate for a while, one guy changes his offer, the other guy changes his thing, and then after all is said and done, what's the result of the transaction, you know, who makes money, who doesn't make money, what kind of thing comes out of this business deal, okay? And when they explain, explain it in the monastery, they use that wording. So we're gonna discuss tonight what we call "the outcome of the exchange". Or the profit of the business deal. Or, you know, what they got out of that exchange between whom? Lord Buddha and the Bodhisattva. Okay. The Bodhisattva is gonna say "Ah ha! (laughter) I learned something, Lord Buddha", you know, and that's called (drup dun). Say (drup dun) (repeat) (drup dun) (repeat), okay. I think I actually have (unclear), let me see, say (drup dun) (repeat). (Drup) means...(druppa) means "to accomplish" (dun) means "the meaning". (Drup dun) means "the outcome of the exchange" or "the meaning that results from the exchange", okay. And it's very famous in the study of (drang nge), of when the Buddha was speaking literally and when this Buddha, Buddha was speaking figuratively, okay. And the Bodhi...this is the important part, okay, of the whole class is the next minute, okay. The Bodhisattva says "I get it". You know, and Lord Buddha says "what?" And he says, "now I get it". He says "the first time you turned the wheel of the dharma, you didn't mean us to take you literally, you didn't mean what you were saying. And then the second time you turned the wheel of dharma, again you didn't mean what you were saying, and then now in the third turning of the wheel, now you're telling us the real truth, you know. Now you're giving us to us straight". Okay? That's called (drup dun). That's all, okay. So if your homework question said, "what does (drup dun) mean?" (laughter) "Outcome of the exchange". What's the outcome of the exchange? The Bodhisattva gets it. Get's what? When in the first turning of the wheel Lord Buddha said that everything in the universe exists by definition...what's that mean in this school, by the way? You better know. Exists from it's own side through it's own unique

way of being. Okay. And you believe that, okay. You believe that. You really do believe that, and that's why...by the way, you can not have a negative emotion if you don't believe that, how's that? Okay. You can't have a mental affliction unless somewhere in your mind you're believing that. Because to be angry at some one or to desire something, you can not be cognizant of at that moment that it's a production of your karma and your projection. You cannot be thinking that and have a mental affliction at the same time. That's the whole reason to study emptiness. 'Cause you're hoping to accomplish the reverse. You're hoping that your perfection of wisdom gets so musclebound in your brain that it beats up your your mental afflictions, okay? You cannot entertain a mental affliction in your mind and be aware at the same moment that this thing is a projection which is forced on me by my past good karma or bad karma. You can not be angry at someone and simultaneously understand that you've created them, okay? You cannot have desire for something you cannot get and simultaneous be aware that you can never get it if you don't have the karma to get it. To project it. You see what I mean? You can't have understanding and mental affliction in your mind at the same time. That's the whole reason to study Buddhism. That's the whole reason to study emptiness, okay? You can't have a negative thought if you understand the emptiness of the object you're having the mental affliction about. It's very cool. They can't stay in the same brain at the same time. They're called (nym bo) and (pang cha) and that's their nature, okay. So the Bodhisattva gets it, you know, he says, "okay, I get it. When you when you taught the first turning of the wheel of Dharma and and you said that everything existed from it's own side, now you know what it means, right?, and you hold that...you believe that, every ti...what's I'm trying to say is, there's a thermometer...or barometer, so that you, how you know when you're being ignorant is what? A mental affliction. Okay. The minute you're angry, jealous, desire, anything else, you can you must have just had a case of ignorance. (laughter) okay? Must. Okay. It's very interesting. It's very very interesting. You can not have a negative emotion unless ignorance has just been parked there. Okay. It's very interesting. You must be believing that that boss that you don't like or that girl that you did like, come from their own side, and and then your

emotions that accompany that, okay. You you have to be thinking that. You can't understand he's yelling at me because my mind is projecting it because I was angry at someone before. You can't be thinking that and be angry at the same time. It's impossible.

Okay. You can't have knowledge and ignorance and mental afflictions in your mind at the same time. Impossible. That's the whole reason to study knowledge so you can stop your mental afflictions and be happy. Okay (laughs) all right. So so that's...that's what it would be like if the pen came from its own side. It would be coming from it's own side, out there, through a nature of its own, and if a dog walked in? He'd see a pen. If a bug walked in? It would be comfortable to hold in his fingers, okay. If a two people sitting here looked at the pen, they would both like it exactly the same. Because it comes from its own side, and it's has its own nature of being good or bad and of being a pen, okay. So that's what Lord Buddha said during the first turning of the wheel. It does come it's from it's own side, it does have its own wa...unique way of being, it does have it's own identity from it's own side, okay. And obviously he was? Being figurative. He's trying to make it easy for people who would freak out if he said, "hey guess what, you're not sitting there...it's just your projection, okay? So it's too much for them, okay. Then in the second turning of the wheel, he like...according to the Mind Only School, he's just trying to shock people, you know, nothing exists, okay (mik me na me, chi me (unclear)), you know, (b: Heart Sutra), nothing, nothing, your ears, your eyes, your nose, your tongue, your nose, you know, Nigel's ears don't exist, you know, and he's like and he's being like, too much, you know, so the Mind Only School says he was exaggerating, okay. This thing, nothing comes from its own side, not even things which anyone in this room can see works, you know, not even those things...not even the sun that comes up every morning comes from it's own side...come on, Lord Buddha, you're being too radical. Okay? That can't be the, a mental projection of six billion people at the same time. Right? Okay. It is by the way (laughter) (laughs) all right. Somebody had a question? Yeah? Loud.

(student: Other than the dog (unclear) pen)

In the Mind Only School he has to because it's a pen from its own side. It is broadcasting pen. It's not that you're superimposing penness on it. It is broadcasting pen to anyone who looks at it. That's what it means to exist by definition in this school. You gotta get used to that. Your boss is a bad person no matter who meets him. Now, I know some people like him, they haven't understood him yet (laughter) okay? Really. And your mind thinks that and your mind is Mind Only any time you have a mental affliction. How many times today did you get irritated, upset, fearful, anxiety, desire, you know, wanting something, every single time you did that you were stuck in Mind Only. School. That's why we study Mind Only School so you can get out of it. Yeah?

(student: Could a dog have different (kun taks) about the pen then we would have about the pen?)

Yeah, I mean in fact the dog does have a...obviously has a different construct about the pen. Obviously a dog doesn't think of it as a pen. But this school you'd have to say they do. You'd have to say they're looking at a pen and thinking of it as something to chew on. You see? Okay. Big difference. You know it's a pen, but these poor animals, you know, they're not as evolved as we are (laughs) okay, all right? But when a deity tantric deity looks at this thing they see golden light and flashing pure bliss when they look at this cylinder. Who...so who's right, you know? Yeah?

(student: (unclear))

He says "in this school you can't be saying that a fly perceives a pen". You go turn on, you know, Discovery Channel about how flies perceive things and the scientists on the Discovery Channel say, "the the fly lands on the pen". (laughter) You know. He's already...you see, "and the poor fly can't perceive the pen the way you and I do as a writing instrument", you know, like he's already declaring that it's self existingly a writing instrument from its own side and not a landing field (laughter) (laughs), you see what I mean? (laughs). You know what I mean? And why is it more one than the other, you see what I mean, and he's

already calling it a pen. Should have called it a cylinder, right? But even that's touchy, okay? All right, so that's (drup dun), okay. The Bodhisattva says, "I get it. You were being lit...figurative the first turning of the wheel, you were being figurative the second turning of the wheel...what did he say first turning of the wheel? Everything exists by definition. From its own side. This is a pen from its own side. What'd he saying in the second turning of the wheel? Nothing does. Come on that's too radical. What did he say in the third turning of the wheel? Let's do a, you know, De Matto compromise here, you know (laughs) sometimes it is and sometimes it's not (laughs), okay, you know, like Sikes, you know, there's three, three different natures and sometimes they do exist by definition and sometimes one of them does exist by definition...sorry, two of them exist by definition and one of them doesn't. And that's what I really meant, okay? It's like a politician All right. Next part. So if the question said, according to the Mind Only School, which of these three turnings of the wheel, also called "groups of sutra", okay, so those are code words for the same thing. "Turning of the wheel" or a "groups of sutras". Okay...were spoken literally and which are figurative or something that we must interpret further? So now you know...because you've studied (drup dun), okay, you've studied the outcome of the exchange...there was an exchange between Lord Buddha and the Bodhisattva and now we all know that in the Mind Only School, the first two turnings of the wheel were spoken?

(students: Figuratively)

Figuratively, and the third one was spoken literally. Okay. The next part of that question says, "according to the Middle Way School which are to be taken on face value and which are not?"

(students; (unclear))

Yeah, second one is face value, first and third ones are something you have to interpret. Did the Buddha mean it when he backtracked in the third turning of the wheel according to the Middle Way School?

(students: No)

No. He was just trying to take it easy on those students who couldn't handle the real thing, okay? Did he mean it in the first turning of the wheel when he said "everything exists truly". Everything exists from its own side. No, not even...neither according to the Mind Only School nor according to the Middle Way School was that first turning of the wheel something that we have to take on face value, okay? Now the big difference comes in the second turning of the wheel. When Lord Buddha made this radical statement: Nothing exists by definition, okay. The Middle Way School says....take it on face value, okay? The Mind Only School says, he was just being too radical, okay, all right? You gotta get used to that. Now I wanna tell you one more thing about that question 'cause it's a trick question, 'cause the last question says "why so in each case", okay. Now I have to tell you a new piece of information, all right? The words "figurative" and "literal" in the Middle Way School have a different meaning than in the Mind Only School (laughter) okay. If if you're a Middle Way person you say, this turning of the wheel was "figurative", you don't mean it's to be taken on face val...it's not to be taken on face value, and when you say, this teaching is literal, in the Mind...in the Middle Way School it doesn't mean you do take it on face value. Okay.

(student: (unclear))

All right. Sorry. (laughter) In the Middle Way School, when you say one of...this particular turning of the wheel, say, the second turning of the wheel was literal, you don't mean it's to be taken on face value. It has a totally different meaning. For them, the very word "literal" and the very word "figurative" have a different connotation. Totally different meaning, okay? And you have to know that. And to them, to be literal and to be something you can take on face value, do not mean the same thing. Okay. Now wha...what does it mean in the Middle Way School when you say, "this is a tea a teaching that the Buddha meant literally and this is a teaching that the Buddha meant figuratively"? There's only one criterion. Don't forget it. Does that teaching primarily address emptiness?

Direct...clearly, okay, let's say clearly. If a teaching clearly teaches emptiness, then in the highest school of all Buddhism that's what the Buddha really wanted to talk about. Then we call it?

(students: Literal)

Literal, okay? (nye dun, nye dun), okay. Then we say this is a literal teaching. This is a case in which the Buddha was talking about what he really wanted to talk about. Okay. Very radical. Very interesting, okay? Meaning, if you see emptiness directly in this life, you are out of here, (gyun shupa), stream enterer, you are on the conveyer belt, you must get out in a certain number of lifetimes. Normally seven, okay. You're on your way out. Most important, most crucial, by far the most important thing to do in this lifetime, you must see emptiness directly. Anytime the Buddha taught emptiness clearly in a teaching, he was talking about what he really wanted to talk about. And any time he didn't, he was being?

(students: Figurative)

Figurative. Because he's trying to get you up to that, okay. Yeah...let me teach you how to put your robes on, you know...let me teach you Vinaya...let me teach you about the hell realms...let me teach you about bodhicitta...they all aimed at getting to see emptiness directly, so are they literal?

(students: No)

No, not in the Middle Way School. Are they figurative, yes, why? Because they don't clearly address the question of?

(student: emptiness)

Emptiness. Okay. So, so that's tricky, all right. Now "face value" is a different thing, okay? (laughter) Face value means "can you take it as the wording says"...in the Middle Way School, okay...got it? So I'll backtrack a little bit. Mind Only School, to be literal and to be something you can take on fact

value is the same thing or not?

(students: Yes)

Yes. In the in the Mind Only School. In the Mind Only School, is figurative and something you must interpret further or something you cannot take on face value, are those the same thing.

(student: (unclear) literally)

In the Mind Only School?

(students: Yes)

Does it mean the same thing to say, "this teaching of the Buddha was figurative, meaning you must interpret it further, you cannot take it on face value? Yes, that's what they mean. Okay. Now, move to Middle Way School, okay, move up. It does it mean the same thing to be literal and to be something you can take on face value? No. Because literal in the Middle Way School is a code word for any teaching in which the Buddha talked about what he really wanted to talk about, which was what?

(students: Emptiness)

Emptiness. So you gotta get used to that. So if somebody asked you, from the Mind Only point of view, is the third turning of the wheel literal, in which Buddha backtracked and said, "yeah yeah yeah, half the stuff I said was true and half the stuff I said wasn't"

(student: In Mind Only, yes)

In Mind Only School?

(students: Yes)

Totally literal. Okay. Are you to take it on face value?

(students: Yes)

Yeah, okay. Now go to the Middle Way School. Ready? (laughter)

This is very good for understanding emptiness, okay. Is the third turning of the wheel literal?

(students: No)

No. Why not?

(students: It's not about emptiness)

It doesn't clearly do it...talk about all things being empty, or something like that, okay? Doesn't clearly talk about that...or does it?

(student: (unclear) (laughter))

We'll have to talk about it. Okay. We'll have to talk about it (laughs). You gotta be careful on that, okay? Yeah.

(student: (unclear))

I'm sorry?

(student: Are there parts of the third turning of the wheel that talk clearly about emptiness?)

Maybe all the parts of the third turning of the wheel talk clearly about emptiness. He either says, I didn't mean that to be empty and I did mean that to be empty...we gotta talk about it. I gotta look it up actually. Yeah.

(student: (unclear))

How do you tell what?

(student: If you're actually are perceiving emptiness)

Many people ask me this question, you know, you know, given that

so many great, brilliant, pandits, wisemen, thinkers of ancient India have these questions and, you know, they can't decide among three of them what emptiness really means, how can...what chance do we have, normal Americans, and how do you know if you're seeing it or not, you know, given that the, you know, somebody like Vabaviveka can misunderstand emptiness, so what chance do we have. There's a quality of the direct perception of emptiness that you know when you're seeing it, okay? So, there's no question, okay. Ac...when you come out of that experience...you can't think about it when you're in it, okay, but directly after it you have a direct valid perception...we call pramana, that you just saw emptiness directly, and you are never wrong. And you always have that perception right after that, okay. So people ask me, "I think I saw emptiness...I'm not sure if I saw emptiness directly,"...if you're not sure, it's certain that you didn't see it directly. If you did not see your future lives, if you did not see the day of your own enlightenment and all those other things that happen on that same day, you certainly haven't seen emptiness directly, and you don't...and and if you're not sure if you saw emptiness directly, you haven't...you definitely haven't seen emptiness directly, okay. You have to...those are experiences that happen to a person who comes out of that perception and those experiences are so important they dumped them into four groups and called them?

(students: The Four Noble...Arya Truths)

The Four Noble Truths. Mis-translated as "noble". Meaning "arya", person who just saw emptiness. Which is the most basic and important teaching in Buddhism, okay? But you don't experience those four truths directly until you've just seen emptiness...directly. Okay. Last question or else...this a long class tonight. Remember it was Sal who kept you here (laughter) not me. Yeah?

(student, Sal: Not self existent)

Okay, not self exi...yeah, if your karma (laughter) says, it's your karma to suffer until ten thirty tonight, okay.

(student, Sal: (unclear))

We're about to do that.

(student: Thank you)

He wants a matrix. Let's do a matrix. Okay. You asked for it. Before I do the matrix, one more small thing. (laughter) In the sutra where the Bodhisattva says, "I get it, you know, the first one was something I have to...figurative, the second one was figurative, the last one's literal, when he says that he doesn't quite say it in those words and I want to give you the words that he does use. And these are code words for the same thing, okay. He says the foll...these are very famous. I'm just gonna do them in English. You can read 'em in Tibetan in the reading. Number one is: They have something higher. Okay. I mean, the Bodhisattva doesn't say, "Oh I get it. These are figurative and these are literal". He says, "oh I get it. There's something higher than the first and second turning of the wheel. Meaning, they're not literal. See what I mean? When you say this is not the highest interpretation, the implication is that, this is something I have to take figuratively. All right. By the way, I'm simplifying it for you and there's a huge debate about each one of these expressions and you can get it in the reading. But I figure, in the homework, you might as well stick with these. Okay. It's the obvious one. There is something higher meaning what? The third turning of the wheel is higher than the first two, okay? The Bodhisattva says, "I get it. There's something higher than number one and there's something higher than number two". But number three what's he gonna say?

(students: There is nothing higher)

There is nothing higher. This is the ultimate explanation, okay. Who would use this sutra to prove their school?

(students: Mind Only)

You gotta be Mind Only. Okay. They're gonna search through thousands of sutras and come up with the one where Lord Buddha

seems to support their ideas, okay. And this is it. Okay.
Here's the second one. What's the "they" here, by the way?

(students: one is literal)

Yeah, first and second turning of the wheel. First and second turnings of the wheel. There's something higher. What?

(students: The third turning of the wheel)

The third turning of the wheel. Why. Because in the third turning of the wheel the Buddha spoke what he really wanted to say which was that "half of what I said was true and half of what I said wasn't". Half the things in the world don't exist by definition, but half of them do. Okay. All right. Whew. Awful quiet out there. (laughter) All right. (laughs) I figure everybody's gonna drop out, 'ld drop out by now, so, you know, I can just start opening it up. (laughter)

(student: (unclear))

They always the first and second turnings of the wheel. Okay.
As compared to the?

(students: Third)

Third turning of the wheel. When he gets to the third turning of the wheel, by the way, he reverses all these. There's nothing higher. They don't leave an opening. It it doesn't leave an opening, meaning the third turning of the wheel, okay? This one, he says...by the way, that's an important thing in the text, this one doesn't have anything higher. Then what's he talking about?

(students: Third)

Third. Why would he refer to the third turning of the wheel as "this one"? Hey baby, he's in the middle of it. The third turning of the wheel started when he opened his mouth. This one is real close to him (laughs) okay, he he's experiencing it as he talks. This is the third turning of the wheel, okay? All right.

Okay. Number two: They leave an opening, meaning they can leave an opening for someone to fight over them. What the hell does this stuff mean, what'd the Buddha say when he said everything was...didn't exist from its' own side? Or what did he mean when he said everything did exist from its own side. They leave an opening for...fighting, discussion, you know, questioning...what do you mean, okay. Does the third turning of the wheel leave such an opening?

(students: No)

No, he's just being literal, okay. No one's gonna fight...nobody with a brain is gonna fight about that (laughter), right? Who's saying that?

(students: Mind Only)

Mind Only School, okay. Middle Way would School would say, "nobody with a brain would think the third turning of the wheel didn't leave an opening, okay? But don't forget what school we're in, we're in Middle Way School...sorry...(laughter) Mind Only School, just checking. Okay. They leave an opening. Okay.

What the Buddha Really Meant

Class 5

Transcribed by: Karen Becker

And then there's a whole big fight that's gone on for two thousand years about what the word "opening" means here, but you can general take it as "opening to have a fight about it" or "opening for discussion" or "opening for argument about it", okay. And then you can read the other ones in the text which you have, okay, we translated it and it comes out. By the way, you should thank the people...Ora, Kristy, those other people..they work like...they get this reading like...at ten o'clock in the morning and they work all day to convert it and make it pretty and all that, so you sho...if you get a chance you should thank them. Okay. This is easy okay. Come to Mind Only School point of view, do the first and second turnings of the wheel have to be interpreted further?

(students: Yes)

Yeah. You can't just leave it that that. "Nothing exists by definition" You must discuss it further and interpret it, or you can't just leave it at "everything does exist by definition"...is what the first turning of the wheel says. You have to interpret it further, okay. Interpreting it further and being figurative are just about the same thing in this school. Right. Number four. (unclear) Oh they they all boil down to the same thing. I mean, I'm just trying to give you the actual wording of the sutra. Now different scholars over the last two thousand years, different thinkers have said "he's trying to get at a slightly different shade of meaning here" and you can read the commentary...you'll have it, you you'll have it at the end of class, you can study it. There are arguments...you get the Chinese commentary's version, you get an Indian ancient commentary's version, and then you get Je Tsongkapa's boiling down of it...about each one of these expressions. Okay? Last one: They serve as a basis of contention, meaning "somebody'll fight over this. If you just leave it like that and publish it, and don...if you you don't start spreading those sutras in Mind Only town, people are gonna start arguing about it", okay. "We can't just leave it like that. It's gonna cause a fight, okay? People gonna start arguing about it". Okay. These are the four ways in which the Bodhisattva expresses himself during the (drup dun), you know, when he says, "Ah, now I've seen the light" (laughter). He doesn't say, "you you were meant that figuratively or you meant that literally." He goes through each of these four for each turning of the wheel. When he talks about the first turning of the wheel he says, "Oh, it has something higher. It leaves an opening for dispute or discussion or question. It has to be interpreted further. This is gonna cause a fight". Okay? (laughter) He says that. When he gets to the second wheel he says?

(students: the same thing)

Exactly the same thing, but then when he gets to the third wheel, what does he say? He puts a "not" on each one of these, okay.

"Ah, the third turning of the wheel has nothing higher. The third turning of the wheel leaves no opening for any further question. The third turning of the wheel you don't have to interpret further, we can take it literally. The third turning of the wheel, nobody's gonna...in their right mind, could ever argue about it". Okay. Je Tsongkapa's careful to say "in their right mind"...in his commentary, the very last paragraph you're gonna read says (laughs), you know, contention means "people who aren't crazy", okay, I mean, crazy people can fight over anything. But no person in their right mind would fight over the third turning of the wheel, obviously it's literal. According to?

(students: Mind Only)

Mind Only, okay. Now in the monastery, in the very beginning of our studies in the first few years, we go through a course called (Chun kor). Say (chun kor). (repeat) (Chun kor) (repeat). This is not part of the Mind Only School. This is a study that we do in the lower Madyamika Schools, Svatantrika...Sautrantika...and and...sorry, Svatantrika, okay, and it's a very important subject and I'm just gonna give you a few little takes of it. This is basically boils down to Sal's grid, okay. You just draw a big, you know, Excel chart and and divide it all up, you know, like like "who believes the first turning of the wheel, who doesn't believe the first turning of the wheel, what did they teach during the first turning of the wheel, who was it taught for, where did he teach it, okay, and what was the main subject matter, and what's the viewpoint that it expresses? Okay, you've...by the time we end up tonight you'll have this huge chart about all the details of all the three turnings of the wheel... 'cause you're a Buddhist, you should know, okay? You should know about the three turnings of the wheel because eventually they evolved into the difference between Hinayana and Mahayana and everything else, you know. Hinayana Schools say "Buddha never taught the second and third turning of the wheel", okay, like that...you have to know. You have to know the difference. Okay. So (chun kor), for those of you who know Tibetan, there's an illegal prenasal here, okay, it happens sometimes, right (neljorma), no, that's normal...how 'bout (dor

je) or (gyon sen) or things like that, okay? Say (chun kor) (repeat) (chun kor) (repeat). (Chu) means "Dharma", (kor) means "wheel", "wheel of the Dharma." Okay. (chun kor). It's a whole subject in the monastery. You might spend six months on what we're about to do tonight. Which is the way this whole class is going, okay (laughs) okay, for the last few years (laughter) all right. Buddha discussed (chun kor). And I'm just gonna make for you a chart for each turning of the wheel. Okay. First. Name. Name of the first turning of the wheel. Okay. In Tibetan. There's gonna be a lot of Tibetan tonight 'cause you have to know it, okay, and please turn in your homework, if you don't, you won't learn anything, trust me. I turned out students for fifteen years who didn't retain anything and I don't want to do any more, okay? Say (den shiy) (repeat) (chun kor) (repeat) (den shiy) (repeat) (chun kor) (repeat). (Den shiy) means "the four?...arya truths." The four truths, okay. Those groups...four groups of experiences that anyone who sees emptiness directly has during the twenty four hours following that. Okay. Or until you get to bed, okay? I don't know. Call it twelve, fourteen hours, okay. During that time you have extraordinary spiritual realizations, like more than you've ever had in your whole life in in ten hours and they can all be grouped into four categories, and those are the four arya truths, okay. That was the main subject of the first turning of the wheel, okay. Everybody says, you know, "what do you call the first turning of the wheel?" Well, it's either called the first turning of the wheel or the turning of the wheel on the four arya truths. Okay. Mis-translated as?

(students: Noble truths)

Noble truths, and continues to be spread that way, okay? Where was it taught...I mean...by the way, in general you can say that for each turning of the wheel there was a huge convocation, at some point there was a huge gathering of people who learned this particular turning of the wheel in a certain place, in a certain time. Does it mean that everything Lord Buddha said at that place to those people, constitutes the first turning of the wheel? No. Like he might have said, "you guys can take a break now", or something like that, (laughs) all right, okay? Does it

mean that something he said fifty years later couldn't be included in the first turning of the wheel? No. If he taught the four truths fifty years later and said they?...exist by definition, then you can throw that into the first turning of the wheel, okay. But generally speaking each turning of the wheel, generally, relates to some huge gathering that happened. This hap...particular one happened where? First turning of the wheel, first time Buddha ever taught.

(students: Varanasi)

Varanasi and and in Deer Park, Sarnath, okay. So Varanasi in Tibetan is "Waranasi". (laughter) (laughs) Okay. Why didn't they put a "v"? They don't have a "v" (laughter) (laughs) okay, no "v" and no "f", that's why you have "coppee" for "coffee" (laughter) and "wan" for "van". (laughter) (laughs) okay. And if you've ever been to the Watcan to see the Bop (laughter) okay (laughs). I read that in a newspaper one day, I asked Rinpoche, what's "Watcan", what's "Bop" and they said, "it's Vatican and Pope", okay (laughs) (laughter) okay. Okay. So that's Waranasi. That's where he taught it. Okay. East Bengal...West Bengal, right, (unclear) Bengal, okay. Still there. It's outside of Varanasi, okay...I hear. I've never been there, okay. Who did he teach this se...first turning of the wheel mainly to? Did you have a question?

(student: (unclear))

Sorry?

(student: (unclear))

You want me to leave it on for a while? Okay. Who'd he teach it to? Who do you think would be the main disciples that wouldn't get anything, I mean, you have to say about emptiness, yeah, oh don't worry, everything exists from its own side, it has its own nature.

(students: (unclear))

You could say, Hinayana School, okay. Students in the Hinayana School. By the way, you have to...when when we got to this part in the monastery the teacher took the time to stop and say, "I'm not talking those beautiful holy monks in Sri Lanka, Thailand...that's not what I mean when I say "Hinayana". Hinayana in this context, refers to people who think with the viewpoint that says, that pen must come from its own side. That makes you lower way, okay. It's not dissing those beautiful holy wonderful monks in Sri Lanka, Thailand, Burma, everything...you know, it's not in scripture, in Buddhist philosophy, that's not what we mean by Hinayana. Hinayana means a person who holds a viewpoint about this pen which is still immature, okay. Which is still kind of...first grade, okay, and there're lots of monks and laypeople in Tibet who still think of this pen that way, and there's lot of monks in Sri Lanka who understand the emptiness of this pen. Okay, so, it's not a statement of, you know, tradition, okay. It's a statement of viewpoint. And you belong to? (nyentu tekpa) is you hold that about the pen. That it must come from its own side. If you belong to what Hinayana means in this case, lower way, then Buddha has to treat you with kid gloves, or he have to say, "oh don't worry, every thing exists by definition". By the way could you study suffering, and the source of suffering and try to get out of it...then teach them the four noble truths, okay, four arya truths, all right? (Nyentu) means "listener". Okay. In this case it's a code word for Hina...hinayana. (Tekpa) means "yana or vehicle". So it's "listener vehicle". Now, listener means a lot of things in Buddhism. In this case it means people who have a mindset...an emptiness mindset which is still not very advanced. They're still in like the first...they correspond to the first two schools of ancient India, okay, which are what? The Abhidharma school and then the logic school. We've studied both, okay. But those are what we consider Hinayana...from the point of view of how they think about emptiness. Their their thinking about emptiness is not very progressed yet. Are they stupid and to be rejected?

(students: No)

No. You have Bodhisattva vows against that. You have

Bodhisattva vows against saying that. Okay. Because they are beautiful, holy, sacred, wonderful teachings as lower rungs on a ladder to get to a higher place, okay, and it'd be stupid to take half the rungs off the ladder because they're not close to the top yet, and you you couldn't get to...up to the top without them, okay, and anyone who's gonna teach Buddhism or see emptiness directly, you'd better know those four schools. You better know how to think about emptiness because I think you already have a taste of how a lot of your life is Mind Only School. You thought you were Madyamika. (laughter) But but when I point out...you know, if you really were Madyamika you wouldn't get angry at anybody the whole day. You can't. Okay. If if you really were thinking about them as a Madyamika person thinks about things, you couldn't get angry. You...I accuse you of being a Mind Only School person today every time you got upset at somebody, okay, and myself, 'cause I got upset at lots of people today. All right. What was the main subject matter? I say "main". It gets you out of a lot of problems in the debate grounds, you should learn it (laughter) (laughs) okay? And somebody says, "wait a minute. He said of that (unclear)", he said, "I said "main", I said main". It's all war (laughs). Okay. Very useful in the debate ground. Almost every sentence you say in the debate ground starts with "mainly". Okay (laughs) (laughter). So you see Sal, we're building up your chart, okay? Your grid. And I I was thinking to put it on a grid, it wouldn't fit though, you know. Okay. Maybe you guys can put it on a grid. Somebody should put it on a grid, how's that? Say (pakpay) (repeat) (denpa) (repeat) (shi) (repeat) (Pakpay) (repeat) (denpa) (repeat) (shi) (repeat). (Pakpay) means what?

(students: Arya)

Yeah, arya, someone who has seen emptiness directly, okay? In Sanscrit, arya. Hitler misused it, abused it, screwed around with the word, okay? It has nothing to do with that. It does mean "superior" in the sense of being special, because you've seen emptiness directly, okay. That's what (pak pa) means. That's what arya means, okay? The verb (pak pa) means to be higher than something else, like there's a part in the (b: Abhidharmakosha) that describes this mythical tree that grows way

over our continent, and that's called it (pak pas) up above the whole world, so that's what (pak pa) means as a word, okay. (Denpa) means truth, truth, and (shi) means four. The four arya truths. Okay. That was the main subject matter of the first turning of the wheel. Okay. He taught it first to how many people...the very very very first turning of the wheel?

(students: Five)

Only five. The four tiger cubs and their mom (laughter) okay? For those of you who were in the first class back in the first class in 1980...three was it? I don't think there's anybody here, actually, (laughter) okay, we read that sutra during that class, okay? Anyway, that was the first group. And upon his teaching it one of the people there actually achieved the direct perception of emptiness right at that moment, I mean right shortly afterwards, okay? And so it was a really beautiful turning of the wheel. Because you're gonna...we're gonna talk about the meaning of turning a wheel, okay. We're gonna get into that later. But that's a classic turning of the wheel because of the reaction of the student due to the turning by the teacher, there was a real turning of the wheel at that moment. Okay. We'll get into the meaning of "turning of the wheel", okay. What was the viewpoint expressed? It's kinda long, I'm sorry, you know, what was the main viewpoint about the world that Lord Buddha expressed at that time? Isn't there anybody here who was in KTB in 1983...I don't think so. Nope. Okay. Anyway we read the (b: Sutra of the Holy Golden Light) and and about the tigers (unclear)

(student: (unclear))

Huh?

(student: Wasn't Robin there?)

Robin was there? But she's not here (laughter), okay.

(student: (unclear))

Huh?

(student: (unclear) (laughter))

I didn't what?

(student: You didn't give homework)

I didn't give homework, that was a mistake. Okay. Say (Chu nam) (repeat) (rang gi tsen nyi) (repeat) (kyi) (repeat) (druppa) (repeat). (Chu nam) means "everything in the universe". (Chu) means "Dharma" (nam) means "plural". Every existing object in the universe, okay (chu nam). (Rang gi tsen nyi kyi druppa) means "exists by definition"

(cut)

(Tsen nyi mepa) means, (tsen nyi mepa) lit...it literally means "no definition". What do you think it lit...really means? Things don't exist by definition, okay. (Chun kor) means?

(students: Turning of the wheel)

Turning of the wheel of the Dharma, okay. This is the name of Dharma wheel turning number?

(students: Two)

Two, okay? Because during that turning of the wheel, Lord Buddha said, "nothing exists by definition. Nothing has any identity from its own side." Okay? And and so then that turning of the wheel, that whole career...part of his career where he taught that is called "the turning of the wheel where he said nothing exists by definition", okay? Where did he teach it? Same place as the (b: Heart Sutra). That in fact was in part of that.

(students: Vulchurs peak)

Vulchurs peak. Here's the Tibetan. This should be (ri) okay? This place still exists. It's in a place called Rajighira.

Okay. It's also in Bengal. It's a it's a peak, okay, Vulchur's Peak. Scott Hamilton didn't climb it yet but he's planning, okay. For those of you who care, (jagu) means "vulchur", (pungpoy) means "skanda" but it means here shaped like a a vulchur, okay, and (ri) means "peak", okay? Who are the students that he meant that teaching for?

(students: (unclear))

(Tek chen). Okay. Mahayana. Mahayana from the point of view of their viewpoint about emptiness, okay, people who had a very mature viewpoint about emptiness. Okay. Question. Would the Mind Only School say it was taught for Middle Way School people? Second turning of the wheel. Would they say it was aimed at Middle Way School people?

(students: Yeah)

Yeah. That's the one they think is literal. When the Buddha said all that radical stuff, who believed him? Middle Ways...those dumb Middle Way people (laughter) they were they were taken in by it. Okay. Okay. By the way, real Mind Only School scholars say "we also were the students meant for that because we knew he was talking figuratively (laughter) (laughs), okay, all right? That's another...we'll get a, we'll do that some other day, okay? Main subject of the second turning of the wheel? You're gonna become turning of the wheel experts by the end of tonight, okay. What's (tongpa nyi) mean?

(students: Emptiness)

Emptiness. Shunyata. Okay. Emptiness. The lack of a pen that comes from its own side that was never there in the first place. And won't be there and couldn't be there now anyway. Okay. All right. What viewpoint did Lord Buddha teach during the second turning of the wheel? That's enough for me to get some smoothie. (laughter) (laughs) That's why I write the long one. (laughter) By the way, after you've written it, I can tell you can just add a (ma) to the one you had before (laughter) (laughs). Heh heh heh. (laughs) Okay. It just negativized the one that came

before, okay. (Ma). You just add the wor...the one syllable (ma) which means things...

(students: Don't)

You know, in English, when you reverse something you have to say, "nothing...no existing thing in the universe exists by definition", you see what I mean? And translators sometimes don't catch that. In English the positive you say, "everything in the world exists by definition". That's the first turning of the wheel. That's the viewpoint of the first turning of the wheel. But when you get to the second turning of the wheel, in normal English we'd say "nothing exists by definition". Okay. And some translators mistranslate it as "everything doesn't exist by definition". It's a...which you don't normally say in English 'cause it doesn't...it gives you the wrong meaning sometimes...it's ambiguous. Okay. Okay. Ready for the third turning of the wheel? Where is it? Name of it? By the way, sometimes just called "the last one", but that's too easy, so I wrote out the long one. Okay. Say (lek chey) (repeat) (chun kor) (repeat) (lek chey) (repeat) (chun kor) (repeat). (Chun kor) means?

(students: Turning of the wheel)

Turning of the wheel of the Dharma, okay. (Lek chey) means, (lekpa chenwa) means "fine distinctions", f-i-n-e distinctions. Okay. The turning of the wheel in which the Buddha made fine distinctions, and now you know what distinctions he made, what was it?

(students: (unclear))

Yeah, "I did mean it when I said that, and I didn't mean it when I said that". (laughs) okay? He's making distinctions, okay. When I said everything existed by definition I was only talking about this stuff and when I said nothing existed by definition I was talking about this other stuff", and he makes distinctions about what he said before. He draws distinctions about what he said in the wheel before that, okay. In the two wheels before

that, all right. Question?

(student: (unclear))

Yeah

(student: (unclear))

She says "why does one sutra become a whole turning of the wheel?" Actually it's any sutra in which he expressed this thing about the three divisions, the three attributes...you see it's not only the (b: Sutra called the True Intent of the Other Sutras), but he actually taught this in many other sutras also. So it's that body of sutras in which he said, "you can divide what I said about lacking any self nature into three different kinds". What are they? (kun taks, shen wangs, yong drups) okay. And you can make those distinctions, you know, and he didn't say that only once but he said it, this is the classic one in which he said it, but he also said it on other occasions. He did teach it on other occasions. And those...all those sutras together are known as the third turning of the wheel, okay. Where did he teach this one? At (yangpachen) which is Sanscrit is "Vaishali". The big convocation or the big teaching. This is the way he taught it in Santa Cruz. This is the way he taught it in Miami. Okay. You see what I mean. And that's exactly how it happens, you know, "wait, that's not what he said out in, you know, Indiana, you know, like that. That's exactly how it happens. Don't think it doesn't happen nowadays, you know, someone says, "I saw His Holiness in Washington D.C. he said this", say "yeah, that's not the way he taught it in New York". You know. Why? Because New York people are different (laughs) We're smarter (laughter) (laughs) All right. Okay. (Yangpachen). Okay. That's where he taught it. Who did he teach it to? Say (tekpa) (repeat) (tamche) (repeat) (tekpa) (repeat) (tamche) (repeat). (Tekpa) means "yana, or you know, way, higher way lower way". (Tamche) means "everybody". Okay. Everybody should understand this eventually, okay? This is meant for everybody, okay, and there's many interpretations about what he meant by (tekpa tamche) but in the bottom, the bottom line is the third turning of the wheel is something good for everybody,

okay. Everybody should understand that this is? Literal. And this is what the Buddha really meant. Okay. (Tekpa tamche). What is the main subject matter of the third turning of the wheel? Say (tsennyi) (repeat) (sum) (repeat) (tsennyi) (repeat) (sum) (repeat). (Tsennyi) here means...doesn't mean "definition", (tsennyi) here means "attribute", those three categories of the Mind Only School. Sometimes the code name is "attribute". Okay. If you want to make it easy, it's just the three groups of stuff that the Mind Only School talks about. What? (kun taks, shen wangs, yong drups). (Kun tak) meaning? Imaginary stuff. Okay. (Shen)...or constructs we've been calling it. (Shen wang) meaning "anything that's changing or has causes, dependent things", and then (yong drup) meaning "totality" which is a code word in the Mind Only School for?

(students: Emptiness)

Emptiness. Okay. Cool. Woo. You guys are good. (laughter) By the way, I think we set the date for the second half of Geshe Thubten Rinchen's version of this, which will be next December, a year from December, so, if you want...oh, a year from January maybe. Anyway, if you want to make it, you can start planning, okay? In my opinion the the best explanation Mind Only School ever given in the English language, okay? Period. Okay. (Tsennyi sum). This is what he taught, and if you...after you write that, you're pretty much done tonight, and pretty much is literal. (laughter) (laughs) Axle asked me if a person should be (cho). We don't have an oomloughted "o" in the English language. Okay. He's German, so he had one (unclear) but you know, it's really "uh", okay, it sounds more like "ou" to a an American than it sounds like "o", you don't say "cho", you say "chu", which sounds more like "chu", so we use a "u", okay, and we have a rule for doing this which is unusual in this world, and you can check it out sometime, it's in the document that was actually written up and the rules for how to transcribe. So it's...at least it's standardized. The the first rule is to be consistent, and it's consistent, all right. Okay. Say (chu) (repeat) (nam la) (repeat) (rang gi) (repeat) (tsennyi kyi) (repeat) (drup) (repeat) (madrup) (repeat) (lekpar) (repeat) (che) (repeat). Sorry it's so long, but that that is the

viewpoint of the third turning of the wheel, okay? (Chu nam) you already know, means?...everything in the universe. All existing objects, okay. (Rang gi tsennyi kyi drup madrup) means "they exist by definition and they don't exist by definition", okay? Some exist by definition and some ar...don't exist by definition. And (lekpar che) you had in the name of this turning of the wheel which means?

(students: fine distinctions)

To make that distinction very well. (Lekpar). This is the (lek) in (lek so lek so) in the (b: Heart Sutra) where the guy says "great great". Okay? Who? Lord Buddha complimenting his student that he just took over his body for half an hour to say all that stuff and then when he's done, he says, "oh, you're really smart". You know. (laughs) okay. (laughs) okay. So, (lekpar che) means the turning of the wheel...the viewpoint of the third turning of the wheel is that, hey, we hafta make a distinction very carefully between things. Certain things exist by definition and certain things don't exist by definition, okay? And there you get three different viewpoints. Now if you're in the debate ground, they'd say, "okay. Feed it back to me. Right now". Okay. Place of the first turning of the wheel? Varanasi. Place of the third turning of the wheel?

(students: Vaishali)

Vaishali. Place of the second turning of the wheel?

(students: Vulchur's Peak)

Vulchur's Peak. Viewpoint expressed from the first turning of the wheel.

(students: Everything exists by definition)

Everything exists by definition. Viewpoint expressed in the second one?

(student: Nothing exists by definition)

Viewpoint expressed in the third one?

(students: Some things do and some things don't).

You gotta divide it (laughs) yeah, yeah yeah yeah, okay, oh you're ahead of me. Who who who was he talking to in the first turning of the wheel, mainly?

(students: Hinayana)

Hinayana...meaning, and that's on your homework, people who mentally belong to the first two school of Indian Buddhism. The Abhidharma School and the Logic School, okay. Why? Because they have certain primitive ideas about what emptiness means. Okay. So we call them "lower way". We're not dissing Theravada, okay. You gotta be very careful, okay. Theravada's beautiful, okay. And, and who did he teach the second turning of the wheel to?

(students: Mahayana)

Mahayana, meaning philosophically, people who belong to the Mind Only School or the Middle Way Schools. People who have that advanced viewpoint about emptiness, okay? Who'd he teach the third one to?

(students: Everybody)

Everybody. Okay. All right. Subject matter of the second turning of the wheel?

(students: Four Noble Truths)

Emptiness. Subject matter of the first turning of the wheel?
(laughter)

(students: Four arya truths.)

Four noble truths. Subject matter of the third turning of the wheel?

The three attributes of the Mind Only School, okay...those little (kun taks, shen wangs) and (yong drups), okay? All right, you got it. Now I'm gonna give you a little vignette from the (b: Perfection of Wisdom Sutra). Why...this is just for your own information, okay, I mean you could've gone home now...this is all extra, sorry. (laughter) (laughs) Okay. Why do they call it turning the wheel? I mean did you ever wonder what they mean when they say "turning the wheel of the Dharma", you know, I mean. You have this vision of Lord Buddha...with one of those you know old ice cream machines (laughter) you turn rrrr.rrrr (laughs) okay, all right. Here's where it comes from, all right.

This presentation is a lot from the (b: Abhidharma), and some of it's from the (b: Perfection of Wisdom), but it's accepted by all schools and that's pretty cool. All right. So here we go. Oh, you got some more Tibetan there. Okay, say (korlu) (repeat) (gyurway) (repeat) (gyalpoy) (repeat) (korlo) (repeat) (rinpoche) (repeat). Okay. Remember the long mandala offering you go into all this stuff...(korlo rinpoche, norbu rinpoche, tsun mo rinpoche, lon po rinpoche, lang po rinpoche, ta chog rinpoche, mag pon rinpoche, ter chen poi bum pa) okay, there are like these precious things that a world emperor has, okay, this is called a Chakravartin, okay, in Sanskrit, meaning "he who rules by the wheel". Okay. And they have these wheels...and you know when I first studied Abhidharma and they said, "look the really good ones have a gold wheel and they can control the whole universe", and then the not so cool ones have a silver wheel and they can only control part of the universe, and and like that, and then I had this like vision of this little, you know, ninja wheel that he's got in his hand, or something like that, you know, and it wasn't clear to me what it meant exactly. Korlo Rinpoche means "the precious wheel", meaning one of the precious things that the King has, okay. This is a King who controls....he has the karma of controlling the whole world, and the best ones have the karma to be begged by the whole world to do it, you see what I mean? And the ones with a little bit worse karma have to like threaten people, they have to or have to go to election or something, you see what I mean. But the ones who have really cool karma, people come and beg them to be president of the world. You know, and then they say, okay, I'll do it, you know.

And they actually have signs on their body like the Buddha's have, but they're a little bit off center. (laughter) Like they have...they're not quite perfect...they don't have the karma to be a Buddha and then you know, when you get close to being a Buddha you can be a world president or something by unanimous decision of six billion people and you're not quite enlightened and your you know your bump isn't quite big enough and your...and the things on your body are not quite...they're not very clear or distinct, like the Dharma Wheel on your hand and stuff that like, okay. Later when we studied the (b: The Commentary on the Precious Wheel) in the (b: Mandala Offering Commentary), it turned out to be really cool. Precious Wheel is two thousand...it's a space ship, okay, it's it's a flying saucer, it's two thousand miles big...the diameter of the space ship is two thousand miles across, okay? First thing. It can travel half a million miles a day. Okay. And the function of it is to carry the King, the Emperor and his four forces...you know according to Buddhism the world exists with four continents. So he can like pile in the marines and the air force and the army into this flying saucer and be on the western continent in half an hour to subdue any rebellions there and stuff like that, okay? And that's the point of the wheel. In in the scripture it says it's a flying...it's actually a flying saucer an...that flies through the air and then he can load his whole military...you know, thousands of troops into it and then be over in Kansas in half an hour, you know, if like some trouble over there or something like that. And that's that's the meaning of the wheel, okay. And and in the (b: Abhidharma) they explain that that's why the wheel of the Dharma is called the wheel. Okay. Why? Because you conquer unconquered spiritual territory with the wheel. Okay. Like if you have one of these wheels, meaning one of these flying saucers, called what? The Dharma. Okay. You can take over all the spiritual territory that you haven't got...that you haven't conquered yet, you see what I mean? Especially the Path of Seeing, okay. And in fact in the Abhidharma system, it always refers to the Path of Seeing, you see. And in the other schools they say, "not really" okay but all

(cut)

What the Buddha Really Meant

Class 6

Transcribed by: Karen Becker

(cut)

Last time we covered the three turnings of the wheel because that's what the Mind Only School takes the opportunity...that's what they use to decide whether the Buddha was teaching something figuratively or literally. Okay. So, you know, they're interested in the three turnings of the wheel because that's an easy way to divide everything into what Lord Buddha taught literally and what Lord Buddha taught figuratively. So they're very interested in in what were the three turnings of the wheel, and what did he speak about and are we to take it on face value or not, and things like that. They have...the sutra in which the Buddha explains the intention of all his other sutras, which is the main Mind Only Sutra, right?...which is the whole thing we've had so far, all of those questions by the Bodhisattva, the answer by the Buddha, the decisions that are made after that exchange, those all come from this famous sutra. And in fact the one chapter called "the chapter re...", you know, "spoken at the request of the Bodhisattva, Yangdak Pak", or what was his name...Paramarta Samutgata, okay, so they're very interested in in this question and that sutra is talking about this question. What are the three turnings of the wheel, okay? There's the first one, the second one and the third one, so I'll debate with you now, okay (laughter). Do we decide the three turnings of the wheel the order or what's in the three turnings of the wheel by their historical order...you see what I mean? Do we decide it like that.

(students: No)

You say no, okay. So, Patricia Wild, we don't call them the first and second and third turnings of the wheel (laughter).

(student, Patricia: No, we call them the first)

We do, right, we call them first, middle and final turnings of

the wheel, right?

(student, Patricia: Right)

So we do divide them by time.

(student, Patricia: No we we call them we call them)

Yeah, you could say, go ahead, not necessarily so.

(student, Patricia: Not necessarily so)

Yeah, just 'cause they're called first, second and third turning of the wheel doesn't mean that they they are that they are defined by historical circumstances, okay. So does that mean that the Buddha didn't teach the first turning of the wheel first?

(student: No)

No, he did (laughs) okay. And and you'll get...today you have a very interesting reading. Before we went to India to get teachings on this so that I would know what I was talking about, (laughs) I started to translate the monastic textbook on this subject which is very very detailed and very difficult...it's all in debate, dialectic, and I did about twenty five pages in Australia or something...and then in the cars, right (laughs) and then when we got to India he says, "I'm not teaching that book" (laughs) (laughter), you know, so, he taught the original book by Je Tsongkapa which is extremely difficult, okay. So then I noticed that today's reading was exactly the subject of the first twenty five pages of the (laughter) debate manual, so to save myself about twenty hours, I just stuck it on at the end. Okay. So that's why your reading is like twenty-forty pages or something, okay. So you're gonna get there the whole...I thought it would be interesting and fun for you sadists (laughter) (laughs) you know, to to...oh massachists...just to look at the the way a monastic textbook would present the same information. So you have the information presented by Je Tsongkapa in his very deep way, Manjushri's deep way, and then you have a a huge

section in which they debate it, okay, and they debate these questions, okay. So you...so in there you get this question, you know, was it by time? They say, "no, not only by time". "So we don't call it first second third turning of the wheel?" "Yeah, we do". Okay. "Well, so it doesn't relate to the time, right?" And then you say, "No, it does but that's not the only criterion", okay? It is true that the Buddha, forty-nine days after he pretended to become enlightened, says the text, because he was enlightened before, supposedly, supposed to be, okay...it is, okay, forty-nine days after that he taught the teachings on the four arya truths, and then and then only after that, much later...the year following, it says, he started to teach the the teaching on on emptiness, okay, at Vulchur's Peak. So it's interesting that you get some dating in the monastic textbook that you don't get by Je Tsongkapa. And then you get a lot of interesting details about the third...the three turnings of the wheel. Okay. So how 'bout if I throw you this one? Did everything the Buddha said during the initial period of his teaching career, you know, in the first year say...unti...before he got to Vulchur's Peak, right, before he started the (b: Prajnaparamitra) sutra stuff, okay, is everything he said the first turning of the wheel?

(student: No)

You gotta say no, okay. You gotta say no. And what's an example, well, that's on your homework so I gotta write it down (laughter) okay? This is a very very famous example in the study of (drang nge). You know, (drang nge) is what you're studying...whe when did the Buddha mean what he said and when did he not mean what he said, right, okay. This this quotation is very famous.

(cut)

Say (gu goma re) (repeat) (gu goma re) (repeat) What's that mean? It's a joke in a Tibetan class in the monastery, you say, you know you don't have to carve it, you could just write it. (laughter) (laughs) Okay. All right. Okay. Say (nga de) (repeat) (la) (repeat) (shamtap) (repeat) (dumpor) (repeat)

(gowar) (repeat) (jao) (repeat) (she) (repeat). Okay. (Nga de) is a famous expression, nga means "five", like the great fifth Dalai Lama is called Nga pa Chenpo, (nga) means "five". (Nga de) means "the group of five". And this refers to the first five disciples of Lord Buddha, okay. They were five ascetics who were hanging out with him when he got enlightened, okay, and as you know, as...and we're trying to figure out who in this class was here at the beginning of these classes in nineteen eighty four, and I think Robin's the only one (laughs) and we read this sutra...it's the sutra of the tigers, it's from (b: Sera dompa do) (b: The Light of...the Golden Light Sutra) and we read that whole section of the sutra, that was the first thing we ever did here. And it tells the story of Lord Buddha in a past life giving his body to a tigress and to her cubs who who he prays should become his students when he becomes a Buddha and they actually become the first five disciples later, and that's called (nga de), those five, first five disciples. Buddha taught the four arya truths to them, repeated it three times, (unclear), the main disciple I'm curious about which one he was, mom or the cubs, one of the cubs, but anyway, he he achieved the the path of seeing immediately afterwards, okay, he saw emptiness directly, immediately, so (nge de) means those five. (Shamtap) means "the lower part of a monk's or nun's robes", okay. This is a (shamtap), okay. (Dumpor) means, it can mean "circular" like a skirt, okay. I've heard it also...this passage glossed in the monastery as "neatly" or, you know, "nicely". Okay. Literally it means "a round skirt", but I've heard it also explained in the monastery that this is instructions...(gowar jao) means "you should wear; don't forget to wear", okay. So this is a famous sutra in at the very beginning of the Buddha's career...Lord Buddha's career, where he's advising the first five, you know, and he says, "don't forget, you guys have to wear nice, neat lower robes, okay, that circle around your body, you know, that wrap your lower body, okay. That that's one of the first teachings he ever gave after the four arya truths. Okay. I mean, if you say what was the second thing Lord Buddha ever taught or you know, like that, it was teaching them how to wear their robes. (She) means "thus did he speak", okay. (She). Okay. That thing at the end, (She). This is very often quoted in in in this subject that you're studying. Why? They say, "is

this one of the first things Lord Buddha taught?" (laughter)
Yeah, it is. It's like...I don't know...second thing come out of his mouth. So he's at the first turning of the wheel? Say "no", not in this school, okay. And by the way, never forget this point. We have to distinguish between the first turning of the wheel in general and the first turning of the wheel that we is talking about when we're talking about the Mind Only's favorite sutra, okay. In this sutra, according to this sutra, how it defines the three turnings of the wheel. This statement is or is not the first turning of the wheel?

(students: No)

It's not, okay? Oh, so he didn't teach it first? Yeah, he did teach it first. No, he did teach it first. He taught it, you know, a couple days after he got, you know...met the first five. Okay. But is it the first turning of the wheel? No. Why not?

(student: It's not about emptiness)

Be careful. In the monastery, they say "be careful" (laughs)
Why not. Why isn't it the first turning of the wheel?

(student: (unclear) deal with the four arya truths)

He says it doesn't deal directly with the four arya truths. That's a pretty good answer, but there's a better one. I'm asking you...in, with regard to this Mind Only sutra, why would they say, "we don't care...we don't...we we're not worried about that statement", okay.

(student: It doesn't deal directly with emptiness)

She says, "'Cause you could take it literally". Not exactly. (laughter) okay. That's one way to answer it. The main thing is that...I'll ask you this. Is the Bodhisattva deathly concerned with this statement.

(students: No)

You know, is this what we're gonna sweat about, you know, did the Buddha mean it or not, you know, I mean, see that's...in this in this school you have to get used to that. In the Mind Only School, is this the first turning of the wheel? Are we sweating over things exist by definition or not when the Buddha says "hey guys, don't forget to wear your robes", okay. No. Okay. So is it the first turning of the wheel for the Mind Only School?

(students: No)

Not really. I mean you could say it was taught early on in the Buddha's career, it's a nice thing to say, but it's not what we are tearing apart the universe to find out, do things exist by definition or not. It's not what the Bodhisattva was sweating bullets over when he asked his question to Lord Buddha. Therefore it doesn't qualify as part of the first turning of the wheel in this school. Okay. Huh?

(student: What is it?)

It's a it's a sutra by Lord Buddha, you know. Okay. All right. What...by the way, is it a sutra because it's written down somewhere? No. Sutra meaning "ka", okay. The speech of Lord Buddha, okay, yeah. The open speech of Lord Buddha, okay.

(student: So you could have sutras that have not (unclear) to Lord Buddha?)

Right. Or maybe not, we'll see, okay. Okay. Second turning of the wheel, so...if there was a sutra that Lord Buddha spoke during the middle part of his teaching career and if it doesn't make some statement like "nothing exists by definition, nothing has any reality, nothing exists truly, nothing exists from it's own side", if it doesn't say that, even though it was spoken during the second period of the wheel...second period of his teaching, would it be considered the second turning of the wheel in this school?

(student: No)

From the point of view of this sutra. Especially from the point of view of the (drup den). What's (drup den)? You had it last week.

(students: (unclear))

(Drup den) is the conclusion of the transaction. Right? What's the conclusion of the transaction? What transaction?

(students: The exchange)

The exchange between?

(students: The Bodhisattva...)

The Bodhisattva and Lord Buddha. The Bodhisattva comes up to Lord Buddha and says, "the first turning of the wheel you said everything exists by definition, or you kinda implied that, second turning of the wheel you said nothing existed by definition, what did you mean when you said that?" Okay, that's his question. Lord Buddha comes back and says, "Hey. Would I say everything existed by definition? No. Would I exist..say nothing existed by definition? No. I'm not crazy. We gotta divide things." The third turning of the wheel is called?

(Lekpay cheway chun kor)...the wheel in which we divide things. You know. We divide these. "Oh, I did mean it about those things...they do exist by definition. I didn't it mean about those other things, they don't exist by definition", okay? Like that. He says, "those blanket statements don't work. What I really meant was two different things", okay? I had two different things in mind when I did that. Yeah?

(student: Why would, why would the Buddha (unclear) first turning of the wheel the second (unclear) and then back, backtrack again with the third turning of the wheel?)

I love the question. Okay. They always sprinkle a bodhisattva to ask questions in class, okay, like (laughs) okay, I'll jump ahead okay, since you ask. He said, you know, "why would Lord

Buddha do the, you know, the simplest presentation first, the most profound presentation second and then backtrack in the third. Why doesn't he just shift the order?" Well, guess what. There's a sutra that says that's what he did (laughter) and I'll give you the name of it. You just got them home fifteen minutes earlier. They should give you a medal (laughter). Say (sung gyal) (repeat) (gyi) (repeat) (do) (repeat) (sung gyal) (repeat) (gyi) (repeat) (do) (repeat). (Sung) is a difficult word...it's similar to the word for mantra (nga), okay? (Sung) is a very similar word to (nga) meaning "mantra". I believe it's (unclear) okay. And (sung) means like "mystic words", you can translate it as "mystic words" or something like that, okay. (Gyalpo) means "king". And (do) means "sutra". This sutra is called "b: The King of Mystic Words". The sutra called (b: The King of Mystic Words). Okay. (b: King of Mystic Words) sounds sexy...it has nothing to do with that...it's a guy named King of Mystic Words or something like that...and he ask...he requests the sutra, so don't get, you know, don't peek in it hoping to find some mystic words. That's just somebody's name. Okay. In this sutra they say, you know, the real order of the three turnings of the wheel should have been, say (Den shi) (repeat) (chun kor) (repeat) (Den shi) (repeat) (chun kor). (Den) means "truth", right? (Shi) means "four". (Chun kor) means "turning of the wheel of the Dharma". They say, let's put that number one. Is that anything different from the Mind Only...is that anything different from this sutra's presentation?

(students: No)

No. What is this sutra? What do I mean when I say "this sutra"?

(students: (unclear))

The sutra in which the Buddha explains his other sutras, remember? It's called (b: The Commentary on the True Intent of My Other Sutras)...it's actually autobiographical. I mean, "commentary" sounds like somebody else wrote it, right? The (b: Commentary on what the Buddha Really Meant) written by?

(students: The Buddha)

The Buddha (laughs) okay? All right. You gotta get used to that. I used to search through the Tengyur catalogs, this is three and a half thousand books, looking for this commentary, it's not in there (laughs), it's it's in the other one, you know (laughs) okay, it's not a co...commentary by anybody else, it's a autocommentary, okay. Lord Buddha's explaining what he meant in all his other sutras, okay? That sutra says that this one should be first. By the way, that's the Mind Only School's favorite sutra, right? Now, the the (b: King of Mystic Words Sutra) does it also say that this is first?

(student: Yes)

Yes. By the way (b: King of Mystic Words) is gonna say "the order of sutras should be by profundity. Or by correctness, okay. Okay, here's the second one, according to that second sutra now. Okay. (Gu go ma re) (laughter) Say (lekpar) (repeat) (cheway) (repeat) (chunkor) (Lekpar) (repeat) (cheway) (repeat) (chunkor) (repeat). (Lek par cheway) means "make fine distinctions". Fine distinctions. Correct distinctions. Between what? Distinctions between what?

(student: Three attributes. Literal and figurative.)

Literal and figurative, okay. I did mean that, I didn't mean that. And more specifically, these things do exist by definition and these things don't exist by definition, and when I said they all don't exist by definition I was? Just fooling. When I said none of them existed by definition, I's just kidding. Okay. You have to (lek par cheway), okay, that's the...you have to divide...some things do, some things don't. Constructs?

(students: Don't)

Don't exist by definition. Pens?

(students: Do)

Do exist by definition. And so does? Third attribute?

Emptiness, okay. Okay. (yong drup) okay. That's, I mean, that's how he would say it, yeah. That's (lek pay cheway). Now he's made good distinctions, okay. (Chun kor) turning of the wheel of the Dharma, okay. Now, the (b: King of Mystic Words), that sutra says, "let's put that as number two" in response to your question. They knew you wanted to do it so they did it that way, okay. They moved it from? number three to number two because it's less correct, okay. And why cause a problem...you know, why not save the big stuff for the last, right, you know, denouement, why not have a big finale. You know, first you tell them everything exists by definition, then you tell them some stuff does and some stuff doesn't, and then when they're ready you pop it on them, "hey, guess what (laughs) nothing exists by definition, okay". That means you would put this one number three. Ann Lindsey keeps trying to object here, I mean...I don't know if you're hearing that, but we'll get to that. She keeps saying "wel wel wel wel wait a minute". (laughter) Try to imagine what she's trying to object to. (laughter) Say (Tsennyi) (repeat) (mepay) (repeat) (chun kor) (repeat) (tsennyi) (repeat) (mepay) (repeat) (chun kor) (repeat). (Tsennyi mepay) means "nothing exists by definition". (Tsennyi mepay) means "nothing exists by definition". (Chun kor) means "the turning of the wheel of the Dharma where Lord Buddha said nothing exists by definition". The (b: King of Mystic Words sutra) says "let's move it to? number?

(students: Three)

Three because it's the most correct, you know. So now we got a very natural, you know, progression. First you tell them, "hey everything's suffering, you can get out of it, don't worry everything's cool and it all exists by definition". And then later on you say, "by the way, I was just being figurative. You guys should understand that some things are what this thing we call "emptiness" and they don't exist by definition, although, of course, some things like "pens" exist by definition, anybody can see that, okay. They're made in a factory and everything like that, okay." And then finally when they're mature enough, you you pop them...you pop on them the third turning of the wheel... "guess what, this doesn't exist by definition either, it

doesn't have its own identity from its own side". Okay. You pop it on them last. Wouldn't that be a nice progression? Least correct, half correct, totally correct.

(student: For whom?)

She says, "for whom?" Okay. Good, good question, you see. Not for Mind Only, okay. Mind Only would say, "are you crazy?", you know. When he said nothing exists by definition, he was he was...that's when he was half right, okay. And then when, and then later he got to the real truth, which is that, this exists by definition, but my idea of this or that doesn't, okay. All right. So for them, the order should have been? The old way, okay, the old way. What? Not much correct, halfway correct, totally correct. Okay. Who do you think...what's sc...of the four great Indian schools like the (b: King of Mystic Words) sutra?

(students: Madyamika)

Madyamika. They like it that way, okay. That's all. You gotta get used to that. You slipped into Madyamika. I told you you couldn't go into that door, okay, you gotta stay in Mind Only in this class, right? A...my...the Lama in Sera where we learned it, he kept beating us up whe...everytime we slipped into Madyamika, he says, "don't think like Madyamika," okay, if you're a Mind Only School the order has to be? Four truths, then nothing exists by definition, and then you make fine distinctions. Okay. In increasing correctness, and it's only the smartest disciples who could take the last one which happens to be us Mind Only people, or is it?

(student: (unclear))

Go back to your notes. Who were the disciples for whom each of the three turnings of the wheel were designed? Who who was the first turning of the wheel designed for?

(students: May may mahayana, mahayana)

Huh?

(students: Hinayana)

Hinayana, okay. Does that mean we're dissing all the people in Sri Lanka and Burma?

(students: No)

No, okay, when we say "hinayana" we're referring to a philosophical mindset of anyone who has a certain idea about emptiness, whether they're Tibetan, or Burmese or New Yorkers, okay. You are, you is Hinayana if you think everything is coming from its own side. And since we do most of the day...what's a test...what's a barometer of whether you're thinking that way?

(student: Bad thoughts)

Do you have a mental affliction (laughter), okay, okay? The worse your day went today the more Hinayana you were because you were taking everything as self existent 'cause you cannot get angry at a thing or upset or jealous if you understand a things' emptiness. Impossible. That's why we study emptiness. 'Cause we want to eliminate mental afflictions, okay? So it's just a mindset, a Hinayana mindset. So first turning of the wheel was taught for hinayana mind set. Who was the second turning of the wheel taught for?

(students: Mahayana. Middle Way. Mind Only)

She says "Middle way, she says, Mahayana". Wha'do you guys say?

(student: Mahayana)

What did the sutra say?

(student: Which of the sutras?)

Mahayana. (te, te po chen ba la yang dak pa shu pay, nam ba dak pa shu pay, du chang la), okay, he taught this for people who had

excellently, perfectly, entered the Mahayana. Okay. Quote.
Quote what sutra? Which one would they be quoting here? Mind
Only School?

(student: (b: Commentary of the True Intent))

The ("b: Commentary on what I mean when I taught th...all the
other sutras) and specifically the chapter?

(student: Requested by the Bodhisattva)

Requested by this Bodhi...this curious Bodhisattva. Okay. Now
we get to the third turning of the wheel. What did it say was
the audience?

(students: Everyone. All people)

Huh?

(students: Both)

Yeah, it said both, right? In fact, the wording was (te pa tam
che la, yang dak par shu pay tu ja la), okay, which means "for
disciples who are excellently or perfectly entered all the
yanas", okay? Now the reason I brought that up is that...I'm
going this class totally out of order, okay, the reason I brought
that up is 'cause it's a good chance to bring it up, the textbook
writer for Sera Mey, the brilliant Kedrup Tenpa Dargye, even more
brilliant than his teacher...Jetsumba from Sera Je (laughter), we
improved...we improved on their textbooks, okay? He ca he came
up and said "look. What does the...what does the sutra mean when
it says 'everybody'?"...for the third turning of the wheel.

That's...doesn't it strike you as strange, I mean, didn't it
strike you as weird when we talked about it? You know, that
somehow the most advanced turning of the wheel you get to be
hinayana and still hear it? You know, doesn't that seem strange?

And he says, "it doesn't mean that at all, and I taught it to
you wrong that day", okay, you got it...(laughs) so it's on your
homework now, okay. It says "to people of every yana", okay, and
Kedrup Tenpa Dargye in the last page of your reading, the last

two pages of your reading, he says "what's he talking about? It wasn't designed for Hinayana people", okay? What's the sutra talking about? And it's very cool...he goes into a very cool thing. He says "you know how you really define the first turning of the wheel?"...and get this, this is cool, "it was the turning of the wheel that was designed for students who could understand how the three attributes apply to the emptiness of a person as that is"...how shall we say?..."as that is"...how do you call it?..."explained in a version that the kids can understand", in the first turning of the wheel. Okay. It's very interesting, you see? As that emptiness is adjusted by Lord Buddha for people who could only hear it the...in the first turning of the wheel. Meaning people who couldn't get real emptiness, okay? It's very interesting. So he's he's defining the first turning of the wheel that way. He's defining the students for the first turning of the wheel. People who who could only understand the three attributes with regard to a kind of simplified emptiness, that Lord Buddha simplified for them 'cause they couldn't get the real one, okay? And that's we say is the emptiness of a person which is easier to perceive than the emptiness of other things, okay? Generally speaking, okay. So he's like, how do we define the students for the first turning of the wheel? Anybody who could get the simple version of emptiness, okay? Anybody who could grasp the simple version of emptiness. That makes them?

(student: Hinayana)

Hinayana, in this in this presentation. Okay. That makes them first graders, okay? First grade Dharma people, okay, and that's how he describes the first turning of the wheel. It was designed for people who could only get the version of emptiness that Lord Buddha taught during the first turning of the wheel. Which was the simple one, okay. Which one? The emptiness of the self. Of the person, okay. The emptiness of Vilma. The emptiness..the emptiness of Magda, okay. Like that, all right? That's the simple one. How do you...how then do you define the se...the people who...for whom the second turning of the wheel was designed. Mahayana people. But the kind of Mahayana people who cannot understand the emptiness presented in the second turning of the wheel unless some Bodhisattva comes up and asks

some question and then the Buddha splits it for them. I'm sorry...is that right?

(student: No, you said second turning of the wheel)

Yeah, second turning of the wheel. Yeah, you gotta say, who don't need to rely on that. Sorry.

(student: Who don't need to rely on (unclear))

Yeah, sorry. Yeah sorry. These are Mi..Madyamika. Is it...don't...let me check. Yeah, but we're talking Mind Only School and...yeah, without needing such a division. Okay. So the disciples for whom the second turning of the wheel was designed are people who can understand the emptiness...the difficult emptiness, which is the emptiness of objects presented in the second turning of the wheel without having some Bodhisattva come up and try to clarify things.

They're smart enough to understand it without that kind of stuff. Then how do you de...now it's easy for you to tell me about the third turning of the wheel. What are the disciples for the third turning of the wheel? Yeah?

(students: Those people who need to have distinctions pointed out)

So that they can grasp the kind of emptiness taught in which turning of the wheel?

(students: The second)

The second, right. Got it, okay. So if you're the kinda student you're Mahayana, you're really smart, you got a good emptiness understanding, but to really understand emptiness in the deep way that Lord Buddha taught it in the...second turning of the wheel, you need some kind of nice presentation..."hey hey, I didn't really mean that, you know, you have to split it, there's these three things, you know, (yong drup, shen wang, kun tak), you know, and they need that kind of presentation or else they don't

get it. Okay. You all right? You got this grimace on your face.

(student: Why would he....why would he teach it incorrectly so that they could understand it correctly, that doesn't make sense to me)

Why, she said, "why would he teach it incorrectly so they could understand it correctly?". Listen to His Holiness teach in America, come on, you know, (laughs) I mean.

(student: Then...what if he wasn't there when he said it)

What people understand when he finishes is that people feel a little closer to His Holiness, they're understanding has come up another notch...and isn't that what we're talking about. Aren't we talking about tolerance in the end...tolerance of different viewpoints. God knows if the guy that you're criticizing is some Buddha who's trying to bring those particular students up another notch by teaching them that yoga connects to your channel and your left ear and then you can see emptiness which kind of green light, you know, okay, are these guys crazy, worthless, no good, bad...maybe, but if it brings that student up a little bit, isn't that exactly what Lord Buddha was doing when he taught the? First three and a half schools of Buddhism, okay (laughs) you know what I mean. It's to study, it's the study of, you know, bringing students up a little higher. Okay. Would Buddha even say something was which was directly incorrect to bring students up higher? Would he even say that a self-nature to things did exist? Yeah, he would and he did, okay. Yeah? By the way, did he say that for the sake of people who were already Buddhists? No. You have to say no. Okay. He said it for some non-Buddhists. You know, who needed to hear that. Yeah?

(student: (unclear))

It'll be in your reading. It's at the end of your...but it's the fantastic, great, amazing, miraculous, best textbook writer in the universe, Kedrup Tenpa Dargye, (bel sam po) okay (laughs) yeah?

(student: (unclear))

Ah, good question. Is this presentation Middle Way or or Mind Only? All this stuff I just said.

(students: Middle way)

Smells like Middle Way. Smells like Middle Way. Okay. Okay. By the way I gotta tell you the punch line or else I'll forget and then you can ask me some more questions. So what's this got to do with saying that the third turning of the wheel was designed for students of all the yanas, of both the Hinayana and the Mahayana? Kedrup Tenpa Dargye says, "once you say that with a little help from the Bodhisattva they can get the deeper form of emptiness, well then, have they gotten the easier one already?

(student: Yes)

By implication, yes. I mean, you did..it's not stated, but okay, sure they did, so they got the Mahayana presentation and they got the Hinayana presentation. They've entered both yanas. That's what it really means, okay. It doesn't mean people of every yana. It means those really smart dudes of the Mahayana who understand emptiness as taught by Mahayana and therefore also understand emptiness as taught by Hinayana, so you can call them "guys who have entered all the yanas". Are they Hinayanas? No, but they already automatically get the Hinayana presentation 'cause they already understand the?

(student: Mahayana)

Mahayana presentation, that's all. So Kedrup Tenpa Dargye's helping us out. I mean, when I got to that part and I heard, all all vehicles in the third turning of the wheel...this is supposed to be the most difficult one, this is supposed to be the most advanced one. You got guys that jumped from the first turning of the wheel to the third turning of the wheel? Without going through "go", you know, I mean...okay...got it? Kind of. All

right. Yeah.

(student: In in the in the Mind Only School...I mean, I don't I don't know that much about it, but I thought in traditional readings on it that it was really that everything is mind centered, has a mind itself (unclear) a self-existent thing, a thing that really does exist from it's own side and the Mind Only School don't even really exist in the Mind Only School.)

He said his initial impression of the Mind Only School which mainly comes the name "Mind Only", right, and and from bad explanations of Mind Only School in the West, is that they somehow believe everything is the mind or something like that, we're gonna talk about that in the next class, okay?

And...specifically, are external objects part of your mind or not. And is that what Mind Only means...and it's not. Okay. The word Mind Only has a...and what they believe about the mind and external objects existing or not is very very delicate, and very deep and I'd rather spend a whole...and we gotta beautiful explanation of it in India...I mean, the Lama went on like unbelievable about it. So I want to give it to you as a package next week. So I'll answer that...we'll defer that to next week, okay. To next class which will be Thursday, I guess. Yeah, one more.

(student: If, like you're saying that it (unclear) Buddha taught...is like...what makes it incorrect...I mean so it's understandable)

Oh, Rob says, if it functions then how can it be incorrect. I mean, you know, if you teach them something slightly wrong about emptiness to bring them up one notch, then if that teaching has brought them up one notch, it's a successful teaching, so it's a correct teaching. The teaching's correct, the subject matter is wrong, how's that? And it's helpful, okay (laughter). Teaching correct and the and the viewpoint is incorrect. But it helps them, it brings them up. Okay. Otherwise everything would be Annatarā Yoga tea...Tantra teachings, and no one would ever teach (b: Abhidharma) or anything like that. His Holiness would never give any other teaching except for Vajrayoginī, you know, and,

you know what I mean, it's...(laughs) that's not the way it works, okay. All right. You have to bring up people by stages, okay. I wanted to give you another example. When he gets to the...now go back to the subject we were on, okay. We were talking about the first turning of the wheel, I said, "is everything Lord Buddha taught during the first turning of the wheel the first turning of the wheel"

(student: yup)

And he said no, and I said, well give me an example.

(student: Wait a minute)

And you said. "Wear your robes nicely, you five"...when he says "you five" that's already a clue what? It's gotta be one of the first things he ever said 'cause he...disciple number six hasn't showed up yet (laughter) (laughs) okay. All right. We're ahead, we started with six students at...in the basement at thirty ninth street, okay. So he says, you know, "no". Then he says, what about the second turning of the wheel? Then they say, "any teaching that Lord Buddha gave during the middle part of his career, right, which according to Kedrup Tenpa Dargye started like a year later, then, if he did not state, if he did not talk about what?...then it's not the second turning of the wheel.

(students: Emptiness)

Emptiness. Okay. Or to state it more correctly in this in this school, about the fact that nothing existed by definition, you know, that nothing existed by definition, okay. If he wasn't like obcessing on that and talking about that clearly or directly during that particular teaching, we don't count it as the second turning of the wheel in the (drup den). In the thing that the Bodhisattva figures out later, he says, "oh Lord Buddha, I get it. You didn't mean what you said in the first two turnings of the wheel and you meant what you said in the third turning of the wheel, which is now" and Buddha goes, "right" (laughter) okay. When we talk about the three turnings of the wheel from his point of view, at that moment of his realization, then we're

restricting the second turning of the wheel to?...statements that Lord Buddha made...those crazy statements from the Mind Only School point of view, nothing exists by definition. Pen's don't have their own identity. There's no penness coming from this thing. It doesn't have any penness. I'm holding up a stick. If you happen to see a pen it's coming from you and there is no pen in my hand, it's a stick. It's a green and white stick. If you think there's any penness to that, you got a problem, okay. It's coming from you...it's not coming from here, okay. If you believe that, you will never have another...

(student: Mental affliction)

Mental affliction. If your boss is an irritating person, you can kick one thing...one person, meaning you (laughs) okay, can never be angry at another person again, okay...which means that you all is stuck in the Mind Only School and it's useful to talk about this, you see what I mean? That's why we talk about Mind Only...that's the reason to talk about Mind Only and Middle Way, okay, because in in class from seven to nine, you are defending Madyamika, you know. At work from nine to five (laughter) you know, you are holding Mind Only School. My boss...that person who sits next to me and is so irritating is irritating from their side. And the way to stop them is to argue with them or to reason with them or to fight with them or to get the boss to hurt them, or or get the other workers to believe my way, and then if somebody came along and said, "no, the best way to get rid of this person, the best way to eliminate this person is to be kind to them and never again have a bad thought about them." And they'll be out of there in six weeks...transferred, heart attack (laughter) (laughs) something, you know what I mean (laughs) okay? It works. For God's sake try it. This is Buddhism. This is real Buddhism, you know. You can, you can have a world where everyone around you is the most sweet, incredible, amazing people, you know. You just gotta work on it the right way. Not the self-existent way. The self-existent way is to go to the boss and complain. The right way is to be so good to them that they get transferred. Okay (laughter). All right. All right. Seriously. I'm not kidding.

(student: (unclear) think of you being so nice)

Nah. Sikes says you can punish them by being nice to them, but that's another thing. Okay. (laughter) Third turning of the wheel. We're still on this last ques...the same question, you know, did...is is everything that Lord Buddha taught during the final period of his career something that belongs to the third turning of the wheel?

(students: No)

No. Why not? Because there's lots of teachings in which he doesn't?

(students: Make fine distinctions)

Make those fine distinctions. Okay. In this school, from this school's point of view, you don't get to be in the third turning of the wheel unless you are some kind of statement where Lord Buddha is making up with us, "hey, I didn't really mean it. These things do exist by definition. These things don't exist by definition". Okay. Can you give me an example of such a teaching, okay...it's on your homework. Say (dulwa) (repeat) (dordu) (repeat) (rung tung) (repeat) sorry...(rung tun) (repeat) (du) (repeat) (drakpa) (repeat). Okay. On his deathbed, meaning just before he passed into final Nirvana voluntarily, right, meaning just before he withdrew his emanation on this planet, Lord Buddha suddenly pops out with a (dulwa) teaching, okay. (Dulwa) means "vinaya", okay. Vowed morality. For laymen and for ordained people. Eight sets of vows, three for lay people, five for ordained people, okay? So (dulwa). Vinaya. (Dordu) means we could say, "an abbreviation of the Vinaya", okay. Just before he leaves, he gives a final teaching on...called (b: An Abbreviad...an Abbreviated Presentation of of Vowed Morality), okay? What's the subject matter? (Rung tun), okay? (Rung tun) means, basically all of Lord Buddha's teachings on Vinaya can be divided into three categories. One is called (rung tun). (Rung tun) means "okay to do; you should do it", okay. Like he said, you have to do (sojong). Okay. Like monks and nuns have to get together every two weeks and and frankly, openly, discuss their

faults with each other, okay. That's that's that's something you're supposed to do, okay. Now what's something you're not supposed to do? So it'd be like a (kak pa) of wearing lay clothes, okay. Not supposed to do it. All right. So that's the second category. And then there's (rung tun) which means "okay to do but you don't have to do it", okay? So certain kinds of monastic practices that you that you're allowed to do but you don't have to do, so like, things at which you have a choice, okay. And those are the three. (Rung tun) means "okay to do". (Drakpa) means "he stated", or he told people that's okay. Okay. So (runtun du drakpa) means "at on his on his deathbed, Lord Buddha said, "look I taught you a lot of things about vinaya, now you oughtta know the kinda things you're supposed to do and the kinda things you're not supposed to do. I taught you already. So carry on from there, you know. And the last words of the (b: Vinaya Sutra) are...you know, now apply that to to your times and your country and your culture, what I taught you about Vinaya. Now you take those rules and you apply it to your own culture and, and that's called (rung tun). It's a very famous teaching at the end of the (b: Vinaya Sutra), okay? And it's very important for the future of monasticism and nun-isticism in in the West, okay. You hafta apply it...you hafta apply it to your milieu. Okay. Okay. Anyway that's was the last Vinaya teaching he gave. Is that...was that spoken in the final period of his life?

(students: Yes)

I mean, he purposely chooses what? One that he spoke on his deathbed, okay, it's gotta be the final period, okay. It's not like we're not talking the last year, the last month, we're talking you know, last few hours, you know. Is it the final turning of the wheel...according to the Mind Only School?

(student: No)

No. Why not?

(students: It didn't make fine distinctions)

He didn't make fine distinctions. He wasn't like "oh, I...that does exist by definition, that doesn't exist by definition," okay. All right. So it doesn't qualify. In this, in this school, as the third turning of the wheel. In this sutra as the third turning of the wheel. By the way, I asked Rinpoche a question that I wasn't sure about and I fudged it, okay? In the Middle...well let's let's go to the easy one. In the Mind Only School, is the first turning of the wheel figurative or literal?

(students: Figurative...say it again?)

(laughs) In the Mind Only School, is the first turning of the wheel figurative or literal?

(students: Figurative. Literal. Figurative. Literal)

No.

(students: No, it's figurative. Literal. Everything is just figurative.)

Let's say, with regard to this sutra. He taught that everything exists by definition. Was he being literal? I mean...don't forget, main point of the first turning of the wheel from the Mind Only point of view, he said "your heaps, the four...everything exists by definition".

(students: Figurative)

Was he...it's figurative. It's figurative. It's a blanket statement. It's wrong. Okay? You know, when he says "nothing exists", I'm sorry, "everything exists by definition" it's gotta be figurative. He can't be telling the whole truth, okay. Everybody knows, some things do and some things don't exist by definition. So in the first turning of the wheel must be?...according to the Mind Only School?

(students: Figurative)

Figurative. Okay. Second turning of the wheel? "Nothing exists by definition".

(students: Figurative)

Figurative. In this school. Okay. Last turning of the wheel. "Hey, I was just kidding, you gotta divide it"?

(students: Literal)

Literal, okay. Now, switch to?

(students: Mind Only...Middle Way)

Mi Middle Way School. Good. First turning of the wheel?

(students: Figurative)

Figurative for what reason?

(students: It's not directly about emptiness)

Louder.

(student: It's not directly about emptiness)

Yeah, it's not clearly, directly presenting the subject of emptiness. That's what it means in the Middle Way School to be figurative or literal. Don't forget. We not only shift meanings about emptiness, we shift criteria for whether it's figurative or literal. It's no longer, "can you take it on face value", it's no longer, "is he making those distinctions". It's "is he talking about...emptiness", okay? And the first turning of the wheel he...doesn't, clearly, directly. Does he mention it? Yes. Why? 'Cause he mentions the Four Arya Truths, and it's one of the Four Arya Truths...which one? In cessation...in the middle of cessation he mentions somewhere aspect of of (dak mepa), okay. Selflessness, okay. Second turning of the wheel? Mind Only...oh sorry. Middle Way School. Figurative or literal?

(students: Literal)

Literal. 'Cause he just smeared emptiness all over the place. (b: Heart Sutra) (b: Diamond Cutter Sutra) (b: Prajnaparamita Sutras), okay, obviously, literal. Now the one I wasn't sure about, and the one I just kinda avoided last class, is the third one.

(students: Figurative)

Does he talk about emptiness or not?

(student: Not clearly (unclear))

Not clearly...you could say, yeah, okay, I mean Rinpoche said "yeah, it's not clear and it's not exact", you know, although he's making distinctions and saying "I meant this emptiness and I didn't make that"...to me, I wasn't sure 'cause it seems like he's talking about emptiness alot. But Rinpoche said "no. It doesn't count". (laughter) Okay (laughs) Okay, so the accepted Madyamika viewpoint is that, yeah, third turning of the wheel is figurative. Okay. And I think Ora made a beautiful chart in which she put all those...the time, the place, the subject matter, the viewpoint, the disciples, and the view...whether it's figurative or literal to the Mind Only School and the Middle...did you finish it...I don't know. Did you...print that? Yeah?

(student: (unclear))

Next class or this class.

(student: (unclear))

This class?

(student: Next class)

Oh, you get it next class. Anyway it's a big chart...and it's really cool...Tibetan and English, and, I think it's almost done.

Okay. Last thing before the break, okay, and then we'll take a break. There's a section now that Je Tsongkapa turns to, he says "why did Buddha go through all this hassle"...it's kinda your question, okay...you know, why go through all the trouble of stating one thing and then stating the opposite and then stating that neither one was correct (laughs) okay? What's the point, you know. What's the point of doing that? What's the point of going through the exercise of trying to decide which turnings of the wheel are literal and which are figurative. What's the point of the sutra? You know, what's the sutra trying to get...what's it's trying to help us, right? All sutras...part of the definition of a sutra is to help the student, you know, so what's he trying to do for us. What's Buddha trying to help us a wi...you know, what's the point of setting out three different stages of your teaching and then ripping them apart and saying this is what I meant and this is what I didn't mean it, you know.

(student, Robin: Try to remove our misconceptions)

Robin says, trying to remove our misconceptions. And here's the standard answer for your homework, okay? I mean, that's actually correct, and you've seen that that that's what they're doing, right, especially Mind Only...we talk big, we talk Madyamika. Our viewpoint at work is Mind Only. Proof is? You get mental afflictions. You couldn't be holding a Madyamika viewpoint of your boss or of your fellow worker and still be angry at them. You must be holding a Mind Only viewpoint, okay. Changing (shen wang), okay. Self-existent (shen wang)...bad from it's own side. Okay. Not because of my crummy karma which I'm now perpetuating very nicely. Okay. Okay. Three goals that Lord Buddha had in mind when he taught that sutra, that the Mind Only School likes so much. Okay. When he ripped apart his own teaching, okay. First goal. Lord Buddha wanted us to learn not to take his two blanket statements literally. So it's a negative kind of goal, okay. First one's kind of negative. What what two blanket statements?

(students: First and second turnings of the wheel)

Yeah, first and second turning of the wheels. Noth...sorry,

everything exists by definition or nothing exists by definition, okay. He wanted us to learn not to take either of those two blanket statements literally. That was goal number one.

(student: This is Mind Only)

Yeah. Yeah. Has to be Mind Only School. Okay. Second goal is a positive goal. He wanted us to understand that of those three groups...which is what? (Kuntak, shenwang, yongdrup), okay, (kuntak) meaning?

(student: Constructs)

Constructs that you...things you imagine. Okay. (Shen wang) meaning?

(students: Dependent things. Changing things)

All changing things. All dependent things. (Kuntaks), sorry...(yong drup) meaning?

(student: totality)

Emptiness, the the Mind Only version of emptiness, okay. That by dividing things into those three and saying...he wanted us to understand...hey, imaginary things don't exist from their own side, by definition...they don't have their own identity...you lend them their identity...by by will-power, wishing, imagination, okay. But hey, the other two things, pens and?

(student: emptiness)

Emptiness, oh they got their own identity. They exist from their own side. Okay. He wanted us to be able to make this distinction. This stuff doesn't exist by definition. This stuff does, okay. This one category doesn't. These two categories do...exist by definition. He wanted to enlighten us, okay. You're not gonna ask me which school I'm talking about now, right?

(students: No)

It's obviously a?

(students: Mind Only)

Mind Only...whatdoyoucallit...propagandist (laughter) okay. He wanted to help us out, you know. Something's exist by definition, some don't. He wanted us to understand that. Thank you Lord Buddha...for finally clearing it up, okay? Which according to the Middle Way School is? BS (laughs), you know, okay, come on. Okay, third one. He wanted to give us a really cool way of understanding emptiness. A really cool way, with what? I mean, that teaching in in, you know, that sutra, presents three different categories. What are they? (Shen wang)...sorry, (kun tak, shen wang, yong drup) okay. What, imaginary things, dependent things and emptiness in the Mind Only thirty-one flavor version, okay. That's a really cool way to understand emptiness. Get it? That's why he taught it. Okay. That's why he went...that's why he went through all this stuff. It's such a cool way to understand emptiness. Why? First of all you take the thing you want to establish emptiness about which is a?

(student: (Shen wang))

(Shen wang), okay. So the (shen wang) part of the three is to help us to choose to talk about its emptiness, okay. What? How 'bout a pen, a dependent thing, okay, a (shen wang). Then you say, guess what it doesn't have?...

(student: A certain kind of (kun tak)?)

A certain kind of (kun tak). Beautiful answer, okay. By the way, the root text and Je Tsongkapa don't often say "a certain kind of (kun tak)". It just says "(kun tak)". But you know there's good (kun taks) and bad (kun taks). Okay. What's the good (kun taks)?

(student: (unclear))

Yeah, when your parents thought of you as, you know, Robin. that's a (kun tak) but that's okay...no problem there. Okay? But when I think of you as a Robin that exists independent of a of me...of my mind, a de...separate karmic seed is producing you and another one is producing my mind, then I gonna get into problems. That idea about Robin doesn't exist, okay? And the fact that it doesn't exist on you is?...your (yong drup), okay. This is a cool way of understanding emptiness. The emptiness of Robin means that the idea that Robin is coming from some separate, outside thing and not from my mind, okay, or not from my own karma, is false and the fact that that doesn't apply...that's a (kun tak) which is false, and she's a (shen wang), and the fact that that's not true about her is her?

(students: (yong drup))

(Yong drup). It's her emptiness. It's so cool, it's such a cool system for understanding emptiness of anything. Brilliant. Third goal of the sutra, okay. Third reason why Lord Buddha goes into all this (drang nge) stuff. Okay. The third reason why he has to pull out of his bag of teachings, the idea of these three attributes, okay. Why? 'Cause they're so cool for understanding emptiness. Okay. In general, they're pretty correct also, I mean, you know, if you look at them the right way, they can be okay. Okay. According to the Middle Way School, okay. According to the Mind Only School they're brilliant already, okay? All right? So the third goal of Lord Buddha going through this exercise of trying to reinterpret his own teachings by bringing up these three categories is that it's a very cool way to understand the emptiness of anything, you know. You're obviously...after you've had that teaching about emptiness, you're not gonna go around saying that emptiness is "watching your mind". Or "watching the luminous nature of your mind flow by" or something like that. Has nothing to do with what we're talking about, okay. So, obviously it's a very valuable teaching to give somebody...hey, think of it in these three terms. The fact that it doesn't...that a self-existent object, a (kun tak) has nothing to do with this changing thing, a (shen wang), is what it's emptiness means, (yong drup). And that's a very cool

way for understanding emptiness in the anything, okay, and then you're not gonna get into these wrong ideas like emptiness is some black hole in the (unclear) or something like that, okay. All right.

(student: (unclear))

Those three things. Okay. Those three things. Okay. What Je Tsongkapa's trying to clarify for us...why does the Buddha go through this exercise...I mean, why doesn't he just come out and say everything's empty, you know? Why's he gonna bring up these three stupid things, and why's he keep going back and rehashing his three turning of the wheel? And what's he bring up this literal-figurative stuff for? Well it has those three goals. I don't want you to take everything I said as a blanket statement. Negative goal. Positive goal. I want you to understand that some things exist by definition and some things don't. (whispers) This is Mind Only School only, okay. And then thirdly, I want to give you a really cool way of understanding emptiness by giving you these three things, you know, changing things...dependent things, constructs, and then totality, or emptiness, okay. That's all. One last question and you get some refreshments, okay.

(student: You can use that three way description of emptiness and turn it into a a a Middle Way School analysis by saying, once you take away the (kun tak) of the pen, then you have just the (kun tak) of cylinder and blue, you take away those (kun tak)s and you just keep going infinitely.)

Yeah, Mark said you can use the the presentation of the three attributes to explain Madyamika also. Yes. Does Madyamika accept the three attributes?

(students: Yes)

Yeah. Do they say it's a useful way to understand emptiness? Yeah. So what's the difference between them and the Mind Only School? Oh they don't need this Bodhisattva to come and ask a question about it...they get it right away. (laughter) (laughs)

Okay, no...that's that's actually part of the definition. Yeah. You can say that all of the schools accept the idea of those three attributes. They have different ideas about what it means and they interpret it in different ways, but it's it's un...Mark's right, and in fact it's the case, that if you went and asked an Abhidharmist or a Sutrist or a Mind Only School or a Sautrantika or Svatantrika...tranti...tranti...Svatantrika or Prasangika, you ask them all...do you like this idea of three attributes...they say, yeah, it's kinda cool. What's it mean? And then each of them would st...go off onto his own spheil and they'd be different, okay, but they'd all say it's a useful way to think, okay? Okay. I think we'll take a break, and I promised you...some kind of discussion about Lord Buddha making some kind of crazy statements to non-Buddhists about saying "self-nature does exist", okay. He did say that. He even went that far. Now what did he mean, okay? We'll talk about that...after a commercial break. (laughter) (laughs) Okay.

(break)

(laughter) (laughs) Everybody pray tomorrow at work that we...they're having a board meeting out in Arizona about the property that we're trying to grub off of this rancher, so (laughter), I mean this sponsor and

(student: What's the rancher's name?)

Jerry Dixon...fifty thousand acres. I mean (laughter), no, that's what he's...his ranch is. So we're just asking for a tiny little couple acres (laughs) (laughter). Okay. And then, if it works out, everybody has to come out and build a adobe retreat place, all right. Okay. We were talking about...no but please, seriously, do pray for tomorrow, okay. We were talking about... Lord Buddha, did in a very generous day, you know, for the sake of some people who who he wanted to attract into Buddhism...you know, they probably asked him, you know, you've been saying a lot of radical stuff about self not existing. Did you really mean that? And he probably said something like, "no, I didn't...at all. Of course there's a self, you know. Of course, of course you have some self-existent self about you, okay". And then they

said, "well, what is that?" And then he went off into a thing called (deshin shekpay nyingpo). Say (deshin) (repeat) (shekpay) (repeat) (nyingpo) (repeat). (Deshin) (repeat) (shekpay) (repeat) (nyingpo) (repeat). So, at some point, in Tibet, in the time of Je Tsongkapa, there were Tibetans who said, who who started to get so radical they said, all three turnings of the wheel are literal. You have to accept the subject matter of all three turnings of the wheel. Okay. This is...you get to some point, if you argue the Mind Only School the wrong way, that you have to accept all three of them as being literal, okay? And this was a popular viewpoint among certain schools in Tibet, that all three schools...all three turnings of the wheel were literal, and that when Lord Buddha specifically said that you did have a self nature of yourself...by the way, do you have a self?

(student: Yes)

Of course you do. You's Robin. You's, you's, you's you's, you know (laughter)

(student: Is that literal or)

(laughs) He said "literal or figurative". I'm speaking literally, okay. Yeah, of course you have a self. You know, you're Bruno Denardo, you know, you're you're you're you you you, of course you're a you. Okay. Michael Roach is standing up here giving a talk, okay

(cut)

He exists. There's an exis...there's a self that exists and there's a self that doesn't exist. You gotta get used to that. What's the self that doesn't exist about Michael Roach? The one that's not coming from your karmic projection. Well where's he? He don't exist. All right. If you like me, that's your problem. If you don't like me, (laughter) (laughs), that's your problem. Okay. If you see something nice, you collected some good karma. Congratulations. You know, if you see something you don't like, that's your problem. I'm sorry...that you did that, you know what I mean? But I I myself, have no nature. The proof of that is

that fifty different people have fifty different interpretations of what I'm saying and who I am, okay, what I mean? So, so that that would be the non-existent Michael Roach. That's what we mean when we say "no self" and that kinda of "no self" applies to every other object in the universe, okay? Now these guys got it wrong and they say Lord Buddha was speaking literally when he said we had a self, and there is a self-nature of me, and what he was talking about, specifically...you know, the the other schools of Tibetan Buddhism said, "come on", you know, "tell me what he was talking about then". You know, when Lord Buddha's trying to attract non-Buddhists, and he says, "yeah, we do have a self nature that comes from your self, you know, that it stands out there all by itself, okay, then then what on earth do you think he was talking about? Okay. This is...Je Tsongkapa is criticizing some other schools. Je Tsongkapa is very discreet. Why? He doesn't?...mention any names, okay. But you know who you are (laughter) (laughs) okay? Okay. No, I mean, that was his style, and later commentaries di...identified the the speakers, which is the Jonangba School, it is a particular school of Buddhism in Tibet that that had some strange ideas. Jonangba was a brilliant scholar who who according to Je Tsongkapa, stretched things a little too far, okay. So here's another idea. They say, the thing Lord Buddha was talking about, in the first turning of the wheel which seems to be the least literal thing he ever said, like the thing you'd want to say was figurative, when he said, "yes, you do have a self-nature. Definitely". They say he was speaking literally, and he was talking about that little Buddha inside of you. Okay. Every person has a little Buddha inside of them, you know, like there's already a Buddha under your skin, okay. And you just have to peel off all of those delusions and you'll see yourself as the Buddha 'cause you already are, okay? I mean, they misinterpret a teaching of the Buddha, okay. The Buddha did give a teaching called (b: Buddha Nature). Does it mean that you are already a Buddha, and you just have to reveal or unveil something and you'll find your little Buddha in there, you know. This is a very popular teaching. I've seen it. I've I've read books on it. You know, I've heard it expressed, and and Lord Buddha never said that. He never meant that. He talked about a Buddha nature, it doesn't mean that you're already a Buddha. It would not have taken Lord

Buddha seventy-five thousand plus seventy-six thousand, plus seventy-seven thousand times ten to the sixtieth power eons to achieve Buddhahood if it was just a matter of unveiling this little Buddha inside of you, okay. No, you have to develop it. You have to train yourself. You have to practice, okay? There is no little Buddha sitting inside of you. Does that mean you don't have a Buddha nature? No, it doesn't mean that. You do have a Buddha nature. What does "Buddha nature" really mean...really mean (sugata gharba), okay, Buddha nature. Very simple. What is it? The emptiness of your own mind. When you get to Buddhahood there's only one part of you that's still gonna be the same. I hope our minds won't be the same. I hope my body's not the same, okay. All right. But I...but the emptiness of my mind I can carry all the way to Buddhahood and I will. Okay. And it's great. Why? It's the capacity for me to become an enlightened being, okay? If my mind was not empty, if my mind existed in this dirty, mentally afflicted, angry, jealous etc. way, from its own side, I'd be stuck with it forever. If it was like a pen that existed from its own side, I could never remove my mental afflictions, but since it's empty...meaning, since it's a projection of my karma, then if I clean up my karmic act I'll start seeing my mind as...better and better. Like arya's mind, and an arhat's mind, and an enlightened being's mind. Is it because I'm training my mind or something like that? No. It's because I'm collecting virtue at such a rate that it forces me to see my mind a different way. And arhats, as the (b: Diamond Cutter Sutra) says, are just people who are being forced or compelled by their karma to see their mind as totally pure, okay. So that's the real way to do it. It's the same as getting rid of people at work. Same concept. You don't do it by some external self-existent process. You change your karma. You do your book. And then you are forced to see your mind as a sweeter place to be in. Okay. Because you're projecting different karmic things onto your mind. Okay. So that's...and if your mind wasn't a blank screen, you couldn't do that. So the best thing about you, and in fact, the only enlightened part of you, so called, you know, quote "enlightened", is the fact that your mind is empty. And it...and that's the potential for you to become an enlightened being. If your mind wasn't blank, in a sense, you'd be in trouble, you know. If all those mental

afflictions were a natural part of your mind, and were not your projections, then you'd be in big trouble. Then you couldn't get rid of them, you...'cause there wouldn't be any place to put new projections. Okay. So your mind is blank, your mind is empty, and that's why you can become a Buddha. This is your potential. This is your Buddha nature, okay. That's all Lord Buddha meant. He never said, there's a little Buddha guy somewhere down near your appendix, and you know, you just have to reveal your true nature or something like that. Your true nature is mentally afflicted. Your true nature is to misperceive the world every single second of your existence. That's your true nature, okay. It's changeable. Why? Because your mind is empty. That you have a Buddha nature. And will that be the same when you become an enlightened being? Yeah. Minds of enlightened beings are just as empty as minds of non-enlightened beings. Okay. In fact that's the only piece of you that's gonna be left over when you get to enlightenment. So, you know, enjoy it. You have some little piece of your enlightenment with you. (laughter) Okay. That's all that that means. So again, Je Tsongkapa is not only...and by the way, when we got taught this in Sera Mey, the teacher spent a whole...I don't know, like an hour or two hours on this point, you know, and he said...and then at the end he said, "I'm...I'm concentrating on this point which is a minor mention in Je Tsongkapa's text in your reading...you might even skip it if you don't read it carefully. He says, "I'm concentrating on it because I've heard that in the West people are teaching this, you know, and I wanna make sure that you understand it. That's not what Buddha nature means, okay?" Here's the word for Buddha nature. We're going to the last subject. Is that (trung dun) or (nye dun)? Figurative or literal statement? (laughter) (laughs) I don't know. Actually because of the question...I told you...I told you he saved you fifteen minutes...okay, he did. Okay, last last thing on your homework that I didn't cover is...oh, that's too bad. Okay. There you go (laughter). Buddha nature...the word for Buddha nature. So on your homework when it says...by the way, every day I put up on the screen is on your homework, in case you didn't notice yet, (laughter) okay. Say (deshin) (repeat) (shekpay) (repeat) (nyingpo) (repeat). (Deshin) (repeat) (shekpay) (repeat) (nyingpo) (repeat). (Deshin) means "like

that". Tha ta in Sanscrit. Tha ta. Like that. (Shekpay) means "gone". Gata in Sanscrit. Thatagata. Tha-ta-ga-ta. Okay. Gone like that. Gone that way. Gone what way? Gone to enlightenment, okay. Gone that way, okay? Those who are gone that way. It's a...it's a synonym for a Buddha, okay? (Nyingpo) means "the essence or the heart", okay. And this is a code word for...for Buddha nature, okay? So yeah, Buddha did talk to people about some kind of essence...essential nature in their being, he was not talking about a self-nature of the person, he was not being literal in the first turning of the wheel. You're wrong if you think all three turnings of the wheel are literal. Okay? That's all. He was talking about the emptiness of your mind, your Buddha nature. That's all. He wasn't talking about some permanent, self-standing, from it's own side, self, okay. Wasn't talking about that. So don't get it messed up, yeah?

(student: The atman)

Yeah, what they call "atman" in Sanscrit. All right, last thing, where is that. So, I threw into your reading twenty five tortuous pages of dialectic on these subjects...they're very beautiful...if you have time, go through them, okay. All the questions that came up in your mind, naturally, during this class, are treated there. Because that's how they write those books. They're brilliant, you know. They actually anticipate you...the questions that come up in your mind and then they argue them like you argue them in your own mind, okay, and they're very beautiful. To me they're the most beautiful kind of Buddhist literature, you know. Wrong ideas are brought up by this guy over here and this guy over here argues and then finally they decide and and and and then somewhere in the middle they give you the straight party line, okay. But what's cool is you don't learn a straight party line until you've heard all these arguments, okay? Like ten people have come and made very sophisticated arguments about Buddha nature, for example, that are slightly wrong, and you've gotten to see the arguments develop and cha...and fold, unfold, and then by the time they finish arguing you already understand what Buddha nature is very beautifully, okay, and that's the style in which these books are written. Comes a point where Kedrup Tenpa Dargye stops torturing

you with dialectic, and he says, "okay, look, you wanna know what the real thing is...I'll tell you". Okay. And he gives a definition of the first turning of the wheel for example, that's about this long, okay, I mean, this has to be a technical definition that you could defend in a debate ground against a thousand other monks. You better cover every single thing that someone might argue about, okay. Technical definitions for the debate ground tend to be like ten lines long, okay. Then he says, you know what, you don't even need that technical definition. I'll give you a new one. For the first turning of the wheel, and he gives one little sentence. It's very cool, okay. I thought it'd be nice, and that's the last thing for tonight.

(student: Literally?)

Literally. (laughter) The definition of the first turning of the wheel, Kedrup Tenpa Dargye, the ultimate definition, okay, say (korlo) (repeat)(sumpo) (repeat) (gang rung du) (repeat) (gyurpak) (repeat) (tek men gyi) (repeat) (do) (repeat). One more time. (Korlo) (repeat) (sumpo) (repeat) (gang rung du) (repeat) (gyurpak) (repeat) (tek men gyi) (repeat) (do) (repeat). This definition of the first turning of the wheel, okay. (Korlo sumpo) means...(korlo) means "turning of the wheel" and and I I know you still remember the meaning of "turning of the wheel", right? The teacher turns the turning of the wheel of the Dharma...the physical the physical Dharma, meaning the teacher's speech, or the teacher's writing, and that turns a a corresponding wheel of realizations in the students heart, and that's that's how you turn the turning of the wheel, okay, and that presentation comes partly from the last pages of the (b: Abhidharmakosha). Okay. So (korlo sumpo) means "the three turnings of the wheel". (Sumpo) means "all three". (Gang rung du gyurpay) means "anyone"...we could say, "which belongs to anyone", okay? Which belongs to anyone. (Tek men) means "Hinayana: lower way, lower way". (Gyi do), (do) means "sutra". How's this for a first...how's this for a definition of the first turning of the wheel. Ready? "A a sutra of the lower way that belongs to any of the three turnings of the wheel". Say again.

(student: (unclear))

Say again.

(student: That (unclear))

That's his definition. That's the ultimate definition, okay?
Now I will ask you. How's that for a definition? "A a sutra of the lower way that belongs to any one of the three turnings of the wheel" is the definition of the first turning of the wheel.
Nice.

(students: No No No)

How can you...it's circular. It's circular. How can you define a turning of the wheel by referring to other turnings of the wheel. That's like saying the guy in the first seat is the guy that is sitting in any one of the three seats. (laughter) No, it is. It's exactly the same thing. Think about it. The guy in the first seat is the guy sitting in in any one of the...the guy sitting in the first three seats, or something like that, it doesn't make sense, you see. How can you define the first turning of the wheel as being, you know, something which belongs to the other (laughs) three, any one of the other three, any one...you know, meaning so it maybe it may be might belong to the second, might belong to the third.

(student: If the first thing happens, happens... (unclear) to a lower thing)

I I I think, well I think what you have to say is, you have to interpret this turning of the wheel as meaning what? Any one of the three periods...historical periods, you see what I mean? If you read it that way, does it work? How 'bout we read it that way. The first turning of the wheel consists of all the Hinayana sutras ever spoken in any of the three periods of the Buddha's life, you know, you take it to be historical turning of the wheel as opposed to the turning of the wheel as described in the Mind Only School sutra. Something like that, okay? You gotta be careful. I think you gotta read it that way. And and one more

point. Does lower way mean Hinayana?

(student: No)

Not really here, okay. Is it dissing all the people who practice Theravada...no. Okay? What are they talking about? Any sutra which expresses...more basic, or more elementary ideas about...emptiness, okay. Any sutra like that, no matter when it was spoken, no matter which of the three great convocations, no matter which of the three parts of the Buddha's life, doesn't matter. That is a...sut...first turning of the wheel. That's the first turning of the wheel, okay. Sorry?

(student: Would you repeat (unclear))

Yeah, the first turning of the wheel consists of all the teachings the Buddha ever gave throughout his lifetime that expresses a more simple idea of emptiness, a modified version of emptiness that's a little simpler for people to understand. That's what we call the first turning of the wheel. Then, as you'll read in his reading, you could define second turning of the wheel as "any Mahayana sutra or or any teaching that Lord Buddha gave...what would you say...in which he taught emptiness but he taught it for the sake of people who didn't understand...oh, I'm sorry, who could understand the meaning of emptiness without getting it rehashed or reinterpreted by some book like that one where the Bodhisattva asked the question. And then you could say the third turning of the wheel is, you know, any teaching which the Buddha gave for Mahayana people who needed that kind of rehash to understand emptiness as it was taught in the second turning of the wheel. Okay. Because they couldn't get it. Comfortable? Okay. And you'll...you know, that's a ho...that's a simple presentation of how he di... how he presents the three turnings of the wheel. Is there a big gu...is it comfortable? Got it? Okay. Okay. Then and now now we're down to the end of the class and we're down to the main point of interpretation and in fact, next week we're gonna go...next class we're gonna go on to a totally different subject. We have just crossed a major turning point in Je Tsongkapa's text. He's done with the sutra. He's done with the sutra. He's gonna go on to a

few famous Mind Only School thinkers of ancient India and how they used the sutra to invent the Mind Only School...or to present the Mind Only School. Who's gonna be the main culprit?

(student: Probably (unclear) Asanga)

Master Asanga. Okay. Master Asanga. Is Master Asanga presenting his own viewpoints?

(students: No)

No, you'll see he's reporting Mind Only School viewpoints, okay. That's the important point. So before he goes on to that, the very...I mean the big point here is this. Get it? The definition of the second turning of the wheel is...or the third turning of the wheel is where Lord Buddha has to has to...what do you call it...he has to

(student: Argue. Clarify)

It's not a clarification. He's actually making up something which is not correct. Which is not true, to help somebody who couldn't get emptiness the first time when he taught it back on Vulture's Peak, okay. He's has to come up with these three attributes, and he has to start saying "ah, I didn't mean it in that case, I did mean it in this case"...he's rehas...what do you call it? He's...what do you call that, there must be a word in English.

(student: Reinterpreting. Reinventing.)

He's rewriting history or something. What do you call it?

(students: (unclear))

Re...(laughs). I don't know...anyway.

(student: But does he get it correct?)

He's repackaging it. (laughter). Okay. For people who couldn't

get it the first time. When was the first time? On Vulchur's Peak in the second turning of the wheel. He's repackaging it in a different nice splits that deodorant into three different types, you know, he makes a new box, he says "okay, get it now", you know? Okay. Like that.

(student: But he doesn't get it.)

Who doesn't get it?

(student: The third)

No, the Bodhisattva gets it. (Drub ten) Hey, I get it, you didn't mean it in the second one and you...oh yeah he still, yeah, no he doesn't get it. As long as he's still stuck in Mind Only School he doesn't get it. But at least he reached Mind Only School. You see what I mean? That was the whole point. Getting him to Mind Only School. We'll get to Madyamika tomorrow, you know. Where was he before that? He wasn't even up to Mind Only School yet. Okay. Yeah.

(student: (unclear))

Sorry?

(student: E q u i v o c a t i n g)

Oh, equivocating, in a way, yeah yeah (laughter).

(student: Could we say (unclear) skillful means (unclear)?)

Absolutely. Remember the sole whole sutra started out by saying what? I mean the whole... Je Tsongkapa started out by quoting a sutra that says "look, Buddha uses a billion different arguments for emptiness and he uses (tap sul). (Tap sul) meaning "sneaky ways" to get them to understand something, okay. Yeah.

(student: In...well, I mean he was a Bodhisattva, then why would he be asking a question.)

He says "why is a Bodhisattva asking a question 'cause it seems contradictory, because when you reach the Buddha...first Bodhisattva bhumi, you must have by definition, perceived emptiness directly." It is true that when you reach the first bodhisattva bhumi, you...it is...you do reach it by seeing emptiness directly and by having bodhicitta in your heart. So if you see emptiness directly and don't have bodhicitta in your heart, you just become a Hinayana arya. Okay. If you see emptiness directly and you do have bodhicitta in your heart, you become an arya, you become two of the three jewels on that moment, and then, incidently, you become a a bodhisattva on the first bodhisattva bhumi...that's when the bhumis begin. But you become a bodhisattva long before that, okay. Two steps before that...way before that. There's a big difference between a bodhisattva arya and a bodhisattva non-arya, okay, meaning a bodhisattva who's seen emptiness directly and who hasn't seen emptiness directly, so you can be a bodhisattva long before you reach the first bodhisattva?

(student: Bhumi)

Bhumi, okay. And actually (laughs) millions of years, may... thousands of years before, okay...or something like that, okay. Becoming a bodhisattva only requires having bodhicitta. That...then you get to become a bodhisattva. It's (tsog lam)...Mahayana (tsog lam), path of accumulation. And then much later you achieve path of seeing and start the bhumis, okay, like that. Yeah, one more question.

(student: There this (unclear) as a bodhisattva, couldn't he be asking the question for the benefit of others)

Yeah, he says, "well, even if he already was a bodhi, you know, a bodhisattva arya, maybe he was just asking it for the benefit of others, yeah. And and most times in the commentaries you'll see somebody say, "he's actually Avelokiteshvara." He's actually a tantric deity already, as we saw in the Diamond Cutter Sutra. Subuti is already a tantric deity. And then he's just playing fall guy for the Buddha. And you see it in the monastery all the time. The very humble, brilliant older geshe will come into a a

(tsog) of a thousand monks and debate and make some small mistake in their presentation to a new geshe, and let them beat him, but it takes them three hours, you know, and at the end they say, "oh oh man you're so smart" (laughter), you know, I never thought...you know, and then actually they're just trying to help everybody else, and then they sit down, like, you know, and put their head down, and (laughter) act, and act like they got beaten, you know what I mean? But it's really...they're just doing it for everybody else when they do that, you know. Okay. Had some other point...what was that. Oh, so that's all.

Oh, so that's all. The main point being, to me, the beauty of Kedrup Tenpa Dargye there is that he's pointing out that the Buddha is repackaging his presentation of emptiness according to the audience, okay, and and you're and and and you're gonna have to do that too. You're living in a country where people have no idea of emptiness. If they ever heard the word they think it means some kind of black hole. Or they've heard ten long explanations of it from ridiculous to pretty cool, and and you're gonna have to be able to make your presentation, you know, fitting the audience, you know, and in fact, not to attempt to fit your explanation of emptiness to your audience is breaking a bodhisattva vow, okay? If if they're not ready for a certain one, you have to you have to give them a Mind Only version or something like that, okay? And that...what shall we say, Je Tsongkapa in his commentary to that bodhisattva vow says, "if you think you're giving them one that fits them and turns out that you didn't, do you still break the vow?"

(students: No)

No, okay. It's to your best knowledge. You you judge your audience to the to the best of your knowledge you judge your audience and you give them a presentation of emptiness. Now some westerners say, "therefore, I should never teach emptiness to anybody". And that's not correct either. You must. You have to...try, okay. I would say a good judge of whether or not you're presenting it in a responsible way, and in a correct way is does it immediately link to virtue and non-virtue. Do you immediately start talking about "emptiness means that things are

determined by the karma which, you know, by the projections which are forced on you by your karma," And then you immediately start dar...talking about compassion and good deeds and stuff like that. If someone talks about emptiness for more than five minutes and doesn't bring up the link between that and and your projections forced on you by your morality, then there's a problem, you know. Then then I think the audience is in trouble of misunderstanding emptiness, you see what I mean? You have to bring up...as soon as you bring up emptiness you better get to karma in five minutes. As soon as you bring up karma, you better bring up emptiness in five minutes, okay? Otherwise it doesn't tie together. That's why Lord Buddha spent forty years tea...sorry, twenty five years teaching one, twenty five years teaching the other. That's why the (kangyur) divides pretty equally into morality and emptiness, okay, 'cause they go together, all right? All right, we'll do some closing prayers, okay. Ready Phunsok-la?

(prayer: short mandala)

(prayer: dedication)

What the Buddha Really Meant

Class 7

Transcribed by: Karen Becker.5

(cut)

Really...actually I don't know if you know this...we finished off the sutra, okay? So, what sutra?

(students: (b: Commentary on the True Intent)

It's called the (b: Commentary on the True Intent) in which the Buddha explains his other sutras. Okay. So it's the sutra in which the Buddha explained his other sutras, and we got down to understanding more about which of the three wheels is figurative and which is literal and we went through all the different schools...the two schools on it, the two Mahayana Schools, which is Mind Only and Middle Way, and we finished all that, and and now actually Je Tsongkapa moves on to another...to new territory. He's moving on to the commentaries from ancient India over which over which a thousand years of time they explain the contents of that sutra, okay, so certain great Pandits or thinkers of ancient India took the trouble to explain that sutra. Then Je Tsongkapa points out that the the greatest one perhaps is (Tokme). Say (Tokme) (repeat) which (Pakpa) (repeat) (Tokme) (repeat), which is Arya Asanga, you know. Arya meaning someone who's seen emptiness directly, okay. So he says the, the first person, or or the main person who's commenting on the sutra is is Asanga, okay, and then he proves it, okay, he's not satisfied just to say that. So in your reading the first thing Je Tsongkapa will do is to show, like...three, four five places where Arya Asanga refers directly to that sutra, to in explaining his beliefs, he refers directly to the sutra frequently, and Je Tsongkapa gives you some beautiful examples. And those short quotations are very sweet, and we don't have time to go through them. I mean, they give five characteristics of emptiness which are really cool, they mention five...Geshe Thubten Rinchen went through every one in detail, it's really beautiful...you have to get the video, okay. Then he mentions the eight consciousnesses. You know, normally we only talk about six...Mind Only School talks about eight, and

then Geshe Thubten Rinchen went into a long schpeil about that, which we don't have time to do here, but you should try to hear the audio tapes or get the video tapes. And then after that, he says, "by the way, you know Arya Asanga was a...what do you call it...stenographer?"...how do you say, he was taking dictation.

(student: Right)

Yeah, from?

(students: Maitreya)

Maitreya, okay? So, you know there's a big fight about whether these books were...I mean fight among Western scholars, who wrote the books, you know...Buddhists, we say that Arya Asanga went to Maitreya's paradise...how far is that?

(student: Right here) (laughter)

Huh?

(student: Right here)

How far is it from the dog who was...had his bottom half cut off and he wasn't to, to where to where you could meet...was it Maitreya? How far is that? I mean, if it's in the same place, okay. I mean if it's in the same place. I mean, Arya Asanga can sit in this class and write down Maitreya's words if your karma is good enough, right, and would be the guy sitting next to you or the lady sitting next to you would be Maitreya, and you would just say, you know, could I copy your notes or something, okay (laughter) (laughs) and okay, if your karma was good enough, okay, you wouldn't have to go anywhere. Okay, it's not like he had to take a big trip or anything like that, okay. And the books are extraordinary. They form much of the...the five great books of Maitreya, they're called, and they form much of the curriculum of a Tibetan monastery. Two of them are written from the Middle Way point of view. Three of them are written from the Mind Only point of view. And and Je Tsongkapa points out that even in the ones that were written from the Middle Way point of

view, Arya Asanga is still using that sutra as his weapon, you know...he's still hung up on this sutra, so he says, Arya Asanga's obviously basing his whole work from Maitreya on this sutra, okay. On this sutra in which the Buddha explains his other sutras. In so doing, Arya Asanga reinvents or...what do you say?...re resuscitates the Mind Only School. Okay. He's been called the Innovator, right, there're two great Innovators, and then people say he began the Mind Only School. Geshe Thubten Rinchen corrected us. He said, the guy who began the Mind Only School was?

(students: Lord Buddha)

Lord Buddha in the in the chapter in the bon..when the Bodhisattva asked the question, and then it was sort of dormant for a while, okay, like two-three hundred years. And then Arya Asanga came along and and reawakened interest in this book, okay. Geshe Thubten Rinchen pointed out, importantly, that often times Arya Asanga is quoted as "reporting" the views of the Mind Only School. He says, "I'm reporting the views of the Mind Only School"...what's that mean?

(students: He doesn't belong to it)

(laughs) He doesn't belong to it, okay, I mean, people think he belonged to it...he says no, there's many occasions where he says Arya Asanga is "reporting" the views of the of the Mind Only School, meaning he's really Middle Way, okay, but he believes that Mind Only School is useful for comparative purposes, right? And as you'll see in many of your meditations, if you've been doing them, a lot of them call upon you to contrast the idea of the Middle Way School and the Mind Only School on the same idea, and this helps you clarify what Middle Way means. Because most of your wrong ideas about Middle Way School are the Mind Only School. Okay. And and when you study both of them, which is the function or the purpose of this class, then you're...by the time you get out of here, your idea of what Middle Way School says should be much clearer. Because you know what the subtle wrong ideas of the other Mahayana school are. Okay. And then...and then you'll be able to clearly...it's very good when you're

teaching and somebody asks you a question and you say, "oh yeah, that's a wrong idea that the Mind Only School people have and it's not quite pure Middle Way what you're thinking." You know, and then it helps people, because you can clarify it, you can say, "oh that's Middle Way version", and here's the corresponding..."sorry, "that's the Mind Only version and here's the corresponding Middle Way version". So it's very helpful for understanding emptiness, okay? So so in that way Je Tsongkapa shows us that Arya Asanga has reawakened the Mind Only School and that he's mainly using that sutra to do so, okay? And that's the whole first section of tonight's class. Then he goes on and says, how does Arya Asanga get into the (drang nge), okay? How does he get into (drang nge). What's (drang nge)?

(students: Literal and figurative)

Yeah, literal and figurative, that's what you're studying, okay (laughs). So you gotta know that. How does he get into it...how does he move into it? He starts out in a very interesting way. He's describing emptiness, which in this case is called "thusness," okay (de kona nyi). Say (de kona) (repeat) (nyi) (repeat) (de kona hyi) (repeat). He's describing thusness as something which is...I don't know how to describe it...which is something free of two extremes. Okay. So he describes emptiness as being "that thing which is free of two extreme viewpoints"...extreme meaning wrong, you know, like left-wing and right wing. Okay. All right. And they are...they are too they are too radical, they are both wrong. Okay. One is extreme in one way and the other is extreme in the other way and they both have a certain viewpoint about something which is false, and that object which is free of the ideas of those viewpoints is emptiness. Okay. And that's how Arya Asanga gets onto onto onto his subject of emptiness. He's describing emptiness as that which is free or devoid of those two extremes. Okay. In fact this is a pretty good description of what? What word? Middle Way. Madyamika. Okay. Why is Madyamika...why do we call that school Middle Way? Because they thread a middle path between two extremes, okay. And that's...I'm gonna start out actually tonight backwards, okay, Geshe Thubten Rinchen would have said, "I'll let you go to the Madyamika door for a while and play in

there for a while...then you gotta come back and be Mind Only, okay?". So, we're gonna go to Middle Way school first. Because it's very holy. This is one of the most important teachings of the Middle Way School. And then we'll go back to the Mind Only version of it...which is not correct, okay? But I think it's better if you get the right one in your head first. Okay. Otherwise you might end up, you know, thr...during three year retreat you'll be a Mind Only School person, okay. Let's see. Start out with the word...say (ta) (repeat) (ta) (repeat) (Ta) means "the edge of something", like this is the (ta) of the projector. It can mean "the end of something", it can mean "the limit of something". okay? If for example, you had reached ultimate, you know, enlightenment, they might name you "Gone to the Limit", or (Tar Chen), okay. So (Lob sang Tar Chen) means "pure-minded one who's gone already to the limit," meaning to the end. Okay. Crossed the finish line, okay. In in in philosophy, in Buddhist philosophy, (ta) means "an extreme; a wrong idea", okay. And it's called (ta) because it means "the edge of a cliff". Okay. If you fall off this edge or if you go over this edge, you will fall, and your viewpoints, if they wander that far, will end you up in a hell realm. I mean that's the general (laughs) explanation, okay? So, in this case (ta) means "extreme" but extreme in the sense of a cliff. The edge of a cliff, okay...and you get really hurt if you go either way. Think of Middle Way as a cliff...a cliff on each side, and you're like just balancing, you're walking up this mountain, okay, an...I did it the other week, it was really like that, you know, like if you go too far that way, you fall thirty feet, if you go too far that way you fall a hundred feet, you're like balancing on these rocks, you know, and that's that's Middle Way. That's what Middle Way means. Okay. It's ex..important to distinguish between (ta) which means "extreme" and (tarn dzin) which means "holding to an extreme", okay, and I'll write (tarn dzin). Say (tarn dzin) (repeat) (tarn dzin) (repeat). (Tarn dzin) means "holding to an extreme; believing in an extreme view", okay? And they're very careful in the monastery when they teach this subject to say that the extreme to which this state of mind is holding, in other words the idea which this state of mind has in mind, refers to something which doesn't even exist, okay? All right. Like if you believe in a self-existent pen, then your

mind is holding on to something that doesn't even exist, okay. Like a two-headed thirty foot purple elephant rampaging through this cafeteria...this this hall, right now, okay...smashing people. Bloody massacre, you know, all right? Doesn't...I mean, it doesn't even exist...never existed, couldn't exist, can't exist, won't exist, didn't exist, wou...doesn't exist, okay? That's a self-existent object. That's (ta) That's an example of (ta). So "extreme" here...you gotta be careful. Extreme means, in philosophy, "something which doesn't even exist", like to believe in Santa Clause, what would be the (ta)? Santa Clause. Okay? And then believing in Santa Clause is (tarn dzin), you see, holding to an extreme. Okay. Holding to a thing that doesn't really exist, okay, and you gotta get used to that. Okay. There's a big difference between "extreme" and a view where you hold an extreme, and in Buddhism when you hold to an extreme in this sense, you're holding to something that? Doesn't even exist and never existed, and in fact that holding is what causes you all your suffering. All your suffering comes from...I mean it'd be a little more bearable if all our suffering came from a mis-sight...a misconception about something that did exist, but it's not that. All of our suffering comes from thinking...believing in something that never could exist, you see, I mean it's sort of a a ...joke, a cruel joke by reality, you know, that all of your death, your growing old, all the suffering you've ever experienced in this life, came from believing in something that couldn't exist, doesn't exist, didn't exist, won't exist...you see what I mean? It's kind of a cruel joke...it's not just misunderstanding something, it's believing in something that was never there. Okay. You gotta get used to that. That's (ta), okay. There are two forms of (tarn dzin), okay, and I'm gonna give you the Madyamika version first...by the way in both schools they have the same name, okay. Say (dron dok) (repeat) (dron dok) (repeat). This is a tough one...no, not so tough, okay. We've made up a word for it which is "concocting things". I I was translating it during Thubten Geshe Thubten Rinchen's class as "overrating something", but overrating doesn't give you the right idea. I'll tell you why. When I say you concocted an idea about something, the...the implication is that the thing doesn't exist at all, you see...he's "concocting" some charges against this guy, but, but the guy is totally innocent,

you see..."concoct" means to make something where there is nothing, you know, to invent something falsely. All right. And that's what (dron dok) means, okay? (Dron dok) means "to see something there which never was there, never will be there, never could be there". To say "over-rating" something is a little different, isn't it. "Over-rate" means "the thing is a problem, but you're making it bigger". That would be to imply that the thing exists and you're making it bigger or smaller or something like that...that's not the point here. The point is that this viewpoint, or this way of thinking, or this misperception, thinks it sees something there when there's absolutely nothing there, okay, and that's...you have to get used to that. Yeah?

(student: I was wondering if it was (unclear))

You could say...

(student: totally totally nothing)

Yeah. Making it up, okay. The the main point is, where there is nothing, you are making something. Okay. That's the main thing, okay. We asked, you know, we had this great scholar tied down to his bed in his room, he was teaching on his bed, and and we said, "what does (dron dok) means anyway...I've never seen any word like that...any other word like that". (Dok) means to "apply something" or "to label something". But what is (dro)"...and he had a very interesting explanation, and he says, "I'll tell you the oral tradition"...so I'm passing on now an oral tradition...this is not written down anywhere that I'm aware of, and it's probably one of those oral tr...you know...it's a real oral tradition, okay...anyway, (dro), the word (dro) means "feather". Like a feather on a bird, okay, (dro pur) means "a feather on a bird" and he says (dron dok) means to apply a feather and it refers to the act of fabricating an arrow. So originally all you have is a stick and a feather, and then by stripping up the feather and putting glue on it and sticking on there, you have fabricated a new thing called an arrow. Okay. So (dron dok) means "sticking on the feather", means "to make something where there's nothing there". It means to trump up something or to make up something, or to to concoct something,

okay...feather making...feather feather sticking, all right. And that's how Geshe Thubten Rinchen explained it, which is kind of cool...I've never seen it anywhere else, okay. That's (dron dok). So making something where there was nothing before, okay. It's brother is (kurn dep), which is, we could say, "discounting things". Say (kurn dep) (repeat), opposite of (dron dok), say (dron dok)

(students: (dron dok))

(Kern dep) (repeat) (dron dok) (repeat) Okay. (Kern dep) means "the opposite", so what would that be?

(student: (unclear) when there is something)

Yeah, to say there's nothing when there really is something, okay. So (kern dep)...classic (kern dep) would be, "oh this guy is a...has no compassion, when they really do have compassion, this guy's not a bodhisattva when they really are a bodhisattva" or something like that. That would be (kern dep) okay. Those of you who do (so jong), you know, it would be like (pa pay gen den la kur yin dep pa), in the (chi shat) which means to "discount Aryas"...you know, "oh he's no arya, he couldn't be an arya" or something like that. Okay. It means to...something...somebody really is something, somebody really does have a high spiritual quality, somebody really is an arya, and you say "nah, they're not". Okay. Couldn't be, okay. That's called (kurn dep). To say there's nothing when there is something, right? So (dron dok) means "to say there is something when there isn't anything, when there really isn't anything", and (kurn dep) means to say "there's nothing there when there really is something there", Yeah?

(student: What's that got to do with emptiness?)

We're gonna get to it...she says "what's that got to do with emptiness"...we're about to get there, okay. Now, Madyamika way, okay. I'll answer her, Robin, first in the Madyamika way. Let's see here. Concocting thing means, does this pen...sorry...does this cylinder exist from it's own side? Excuse me...

(students: What school are we in?)

Good. What school are we in (laughs) okay...good question.
Okay. Ah, let's say, Mind Only School.

(student: yeah)

Yes it does. Does it have its' own identity?...from it's own side?

(students: No. Yes...Mind Only?)

Mind Only? Yeah, it does

(students: Yeah)

Because it?

(students: Exists by definition)

Exists by definition. It's the definition of existing by definition, okay. It exists from its' own side; it has its' own identity. I did not make up this pen. It's a pen from its' own side. If a dog took it in his mouth he would be chewing on a?

(students: Pen)

Pen. (laughs) okay, all right, not a cylinder...that he perceives as a chewable thing, all right, I mean...that that means it's coming from it's own side, I mean that's already's kind of crazy, right, but that's what people say and that's what people believe, okay, so...if I say...oh, Middle Way School...does it exist from its' own side? Does it have its' own identity

(students: no)

From it's own side?

(students: No)

Does it have its' identity?

(students: No)

Oh...yeah, the one you give it, how's that? Okay. You have to say, does it have its own identity from its own side. You say, no. Does it have an identity? Sure. Wh...from where?

(students: From my mind)

(laughs) From your mind. Okay. Because you are compelled by?

(students: Karma)

Your karma. So if you don't like the way your world is, clean up your act, okay. That's all. I mean that's Buddhism in a nutshell. And that's the way you should explain emptiness, okay. Anyway, Middle Way School, now...remember I'm gonna explain Middle Way School. Is there a pen that has its own identity coming from its own side in my hand?

(students: No)

Do you sometimes think there is?

(students: Yes)

Yeah, that's (tarndzin). That's (dron dok) Okay. Because it is holding onto a mythical, imaginary, non-existent pen that has its own identity coming from its own side. Can you imagine that false object?

(students: Yes)

Oh yeah, you do all the time. Can you really perceive it? No 'cause it doesn't exist. You can see, you can perceive the mental image of it, the way you can perceive the mental image of a huge pumpkin crushing the twin towers, oh yeah, I got it, you

know. I mean, you'd have a mental image of a pen from its own side, and that's all you're ever seeing when you think there's a pen out there, okay, but but there's no reality corresponding to what you are imagining, okay, there is no pen which has its own identity from its own side, okay. You are grasping to something that doesn't even exist. You are making something there when there is no such thing there, and that's (dron dok)...so get used to it. In Middle Way School to think that your boss is a bad person from his own side and not because you screwed up and made some lousy karma, and you're forcing yourself to see yourself (laughs) see him, okay, that's (dron dok). (Dron dok) is the basis of all your suffering, okay? To believe that bad events in your life from your boss to traffic jams, to taxes, to the weather, to your job, to your health, to believe that they're all coming from some other place is (dron dok), 'cause there is no other place, okay...that doesn't even exist, okay? From whom?...a nasty God? Random...what-do-you-call-them...beginning of the world...big bir...big bangs,

(students: Big bangs)

You know, I mean that...Shantideva says, "Okay, I'll give you some choices. Random big bang. What made the big bang? Oh, maybe another random big bang. You know (laughs), I mean, scientists now say maybe there was a second...a first one, and what we see is the second one (laughs) okay, which is...duh...then there must be a third one, right? You knew it had to come. And then, and the other idea is there's some God who's made at you and he's creating traffic jams and cancer and aids and he really does love you but you've been bad, so here (laughs), you know, okay (laughs) okay, I mean it doesn't...neither one makes much sense, okay? That's (dron dok). Believing that there's some kind of...that's one..that's another kind of (dron dok), but anyway, but this (dron dok) is thinking that there's a pen out there that I'm not responsible for. Okay. That I didn't make through my good deeds or my bad deeds, okay? That's all. And that that's (dron dok). According to?

(students: Middle Way School)

Middle Way School and it applies to every object in the universe.

To your mind, to your thoughts, to your toenails, to your toejam, Sikes, to (laughter) to Pluto, you know, to everything, okay. To the fact that gravity pulls things down...I mean to to all kinds of things, it's true of all of them. Gravity itself is your projection. You know, if if you had better karma, you could fly, and karma...and gravity wouldn't work that way, okay. Even physical so-called "laws" are also projections and they can be defied by good karma. Okay. People don't have to die, all right? Those are all projections. Yeah?

(student: Would you say that (dron dok) is the verb of the object of (dun chi)?

She says, "is (dron dok) the verb and the object would be a (dun chi). (Dun chi) means "a mental image of something which you have experienced", so it it always refers to something which exists...you see what I mean? So (dun chi) and a (kun tak) are not quite the same thing, and it's a beautiful difference. So, (Kun tak) means "existing or non-existing mental fabrications". And (dun chi) means "a mental fabrication from something you have experienced". And then (dra chi) is another kind of fabrication like that. So not quite, not quite the same. You could say (kurn)...you could say (dron dok) would be focused towards some kind of a a mental image, maybe a (kuntak) or something like that, you see? A false mental image. The mental image of a of a pumpkin crushing the Twin Towers. Okay. Something like that. Yeah?

(student: Could the object of (dron dok) be (gak ja)?)

Exac...uh, let me think about that...yeah, I'd say that...I'd say that's pretty cool. (Gak ja) meaning the thing that emptiness is empty of. Non-existent self-existent thing. All right. That never existed. You gotta get used to that. Anyway, that's (dron dok) according to?

(students: Middle Way School).

Middle Way School. Okay. Now (kurn dep). (Kurn dep) is

remember it's saying that something's not there when it really is there. And the (kurn dep) version in in Madyamika is where somebody gives you a bad teaching on emptiness and says, "everything is an illusion" for example, and then you say, "I can do whatever I want", morality doesn't matter, because it's all an illusion. You see, that's (kurn dep). That's that's discounting the laws the karma and its consequences because someone gave you a bad teaching on emptiness. It's a state of mind that says, if things don't exist the way I thought they did before, then they don't matter and they don't exist at all. That's a really really sick ultimate sick idea in in Buddhism, and and people go around teaching it a lot, right? "Oh, everything's empty, you know, go do your tantric stuff, you're liberated", you know what I mean, like nothing matters. Good karma and bad karma don't matter 'cause they're just an illusion. That's like the stupidest conclusion you could draw from the real meaning of emptiness, right. It's like the most stupid thing you could say if you really understood emptiness, okay. So, so (kurn, kurn dep) is where you're saying something doesn't exist which really does exist. Does karma and its consequences exist? Oh yeah. Okay. If you teach somebody that things are empty so karma and consequences don't matter, that's (kurn dep). Okay. Now I'll give you the classic Middle Way idea, okay? Middle Way is objecting to two extremes. What's the first one?

(student: (dron dok))

Yeah, (dron dok)...what's it say? If something exists it must exist from its own side, okay. If my boss is bad, he must be bad from his own side. If the people I don't like are are real, then they're...the thing about them I don't like must be coming from them. I can't be me. The last person in the world that would want this is me. It can't be my fault, okay. And then you can have a?

(student: Mental affliction)

Mental affliction (laughs) okay. Mental affliction depends on that way of thinking. You can't have a mental affliction if you don't think like that. The converse is once you start

understanding emptiness, you can't maintain your mental afflictions. 'Cause you realize it's you. Okay? I mean, you can hit yourself if you want...I don't know if that's a mental affliction, you know, "stupid head", you know, (laughter) (laughs) okay, but you can't be angry at anybody else in the universe any more 'cause they're just your karma playing out that you...that you collected. So if you don't like it, stop getting angry, okay? That's all. All right. So, the first, the first half of the equation, Middle Way School, the stupid idea, (dron dok) if something exists, it should exist from its own side. It should exist the way I see it, okay. If something exists, it should exist the way I think it does, okay. We'll put it in Tibetan. Yeah, we're still in the Middle Way, okay? We didn't get to Mind Only yet. By the way there's not much more Tibetan tonight. I think just one sentence or something (laughs)

(student: Figurative or literal?)

(laughs) Heh heh heh. I said "or something". That's literal. (laughs). By the way, you should check it during the day, okay. Whenever you get upset, you're you're having a ignorance attack, okay? I mean, if you're in this class, seventh year now you know, I mean, that's...if you don't come out of here with anything else, you should un...you know...when you have your next mental affliction, start thinking about emptiness. You know, see if you can treat the mental affliction with the ultimate antidote, okay? It's the only antidote according to Buddhism that can remove those mental afflictions, you know. Start thinking about the emptiness of what you're angry at. Okay. Say (yu na) (repeat) (ranggi) (repeat) (tsennyi kyi) (repeat) (drup gu) (repeat). (Yu na) means "if something exists...okay, (na) means "if", (yu) means "exists"...okay, if something exists, (ranggi tsennyi kyi drup) means "it should exist by definition". (Gu) means "it should"; (ranggi tsennyi kyi drup) means "by definition, from its own side", okay, or you can say, sometimes they say it in Madyamika, "the way I see it now", okay. If something exists, it has to exist the way I always thought it did since I was a kid, okay. That's (dron dok) or (kurn dep)?

(students: (Dron dok))

(Dron dok). It's making up some requirement when the thing never was that way. It's not true. There's no such thing, okay. It's not true that if things exist they have to exist the way you always thought they did, okay. What? From their own side. If only the other people at work would come to see that he's bad. There's some people like him...I can't believe it...they just don't have enough information yet. You know, I have to try to spread the good word, you know (laughter) and you do (laughs) you know, you know, you think he's a good boss, he's not...look what look what he did to all these people, and you what I mean, and you you try to convince them that he's self-existently bad. Okay. From his own side and that their perceptions are non-pramanas. Okay. They're not having a good perception of him, all right. That's that's part of having a mental affliction's that you want to prove it to everybody, you know what I mean? Okay. (laughs) That's (ranggi tsennyi kyi drup...gu) okay. It must be like that, okay. And then what's the what's the opposite? The opposite is (kurn dep). What's the (kurn dep) brother of this in Madyamika? If it doesn't exist the way I thought it did, it doesn't exist at all, okay, which is? You asked...these are very famous in Madyamika. Say (ranggi) (repeat) (tsennyi kyi) (repeat) (ma drup na) (repeat) (me gu) (repeat). Okay. (Ranggi tsennyi kyi ma drup na) means "and if it doesn't exist by definition, meaning if it doesn't exist from its own side, or it doesn't exist the way I always thought it did", then (me gu), it can't exist at all. It must not exist at all. And what's the most popular object of this viewpoint? The laws of karma and consequences. Morality. Okay. If everything's an illusion, then it doesn't matter what I do. I'm free to do whatever I want, okay, which is the ultimate bad view, okay. Which is the ultimate misunderstanding of emptiness. All right? Total...backwards misunderstanding, right? Okay. So, if it doesn't exist the way I always thought it did, then it's just nothing, okay. Then it doesn't matter. It's just a...if it's an illusion, it doesn't exist. If it's an illusion, it doesn't matter. What does Buddhism really say? Because it's an illusion, it does matter, okay? (laughs) All right. Because karma and its consequences are an illusion you god damn well better follow them. Okay. That's what it really says, okay.

Some people water it down...they say "even though it's an illusion, you have to follow it. Forget that. Because it's an illusion you have to follow it. Okay. You have to obey the laws of karma, all right. You gotta think about that, okay. If things weren't empty you wouldn't have to obey the laws of karma...that's what it means, okay? Because things are empty, you are compelled, you must follow the rules of karma. Because anything can become anything. Your hand can become a paw in five minutes, you know, if you don't play your cards right (laughs) okay, yeah, I mean because it's empty, you know. If it wasn't empty there'd be no problem. Then you could do what you want, okay. But because it is empty, you better follow your vows. Okay. All right. Yeah?

(student: (unclear) existentialism/nihilism)

It's it's sometimes translated as "existentialism/nihilism"...I think it's a dumb translation. (laughter) I like...the nihilism sounds okay to me...because nihilism kinda means "thinking nothing matters" or something like that...I like that, that's pretty close, but existentialism...I I don't know. Yeah?

(student: (unclear) Everything exists)

Well, everything does exist...if you don't think so come up, let me drill your teeth, okay (laughter) (laughs) yeah.

(students: The belief (unclear) is wrong)

Yeah, that it that it that it exists from it's own side, not that it exists, okay. By the way, sometimes the extremes are called "believing things exist" and "believing things don't exist" which means?...believing things exist by definition and believing that they don't exist if they don't exist by definition. Okay. Sometimes they're called "the extremes of thinking that everything is permanent and they or unchanging, and the extreme of thinking that everything has stopped" (che ta) and (tak ta) okay. What does that mean? I'm not gonna...it's not my goal tonight to talk about that, but these are views which are necessary consequences of the other views. And and it's good to

know that...if you're gonna study Buddhism seriously, okay. There's a there's a extreme view called "everything is unchanging" and there's an extreme view called "everything has stopped", okay. What does that mean? It means, if your first wrong view is correct, which said what? The pen exists from its own side...well then the pen could never change, you see? It's a consequential view from the first view. If it's true that the pen comes from its own side, then it must be the case that this pen could never change. Could never run out of ink, okay. It can only run out of ink if your perception starts to slow down and stop of it having ink...that's how it runs out of ink. It doesn't run out of ink because the water in it stops or something like that, okay. It run...by the way, does the water in it stop?

(students: yes)

Yeah. But why? 'Cause your perception for water ran out. And you gotta think of it that way, okay. So if it...so, if you believe that this thing exists from its own side, then what you're saying in effect is that it could never change. What's that got to do with you? If you exist from your own side, you're dead. You might as well go out and have a Bud. (laughter) You know what I mean? No hope of becoming a tantric deity in this life, okay. If you existed from your own side. But since you don't, there's hope. You're empty. You can become anything. You just have to shift your karma, change your karma, follow your vows, keep your book, okay, do (ten duk) okay, which is the same thing, okay...real (ten duk), okay. (laughs) Yeah, heh heh...okay...oh...okay, that's...so, just so your know, you...when they say the "extreme of unchanging" (tak ta), it means that. It's the necessary consequence of the first wrong view which is that it exists from its own side. (Che ta), believing that everything has stopped is the necessary consequence of believing that if it didn't exist from its own side, it couldn't exist at all. So what're you saying, everything has discontinued?, you know, should we cancel tomorrow, New York Times...we should call them up, tell them to stop working, okay. I mean, that's that's another version of these extreme views. Okay. (unclear) Now we go to the Mind

Only School okay...since you don't look too exhausted. Would they explain (dron dok) in the same way? Would they say, "you are concocting stuff with this cylinder when you say there's a pen here that comes from it's own side...would they say that?

(students: No)

Not at all. Okay. Never. Because they believe?

(students: It does come from its own side)

It does come from its own side. From its own unique way of being, with its own identity. Do you guys believe that?

(students: No. Yes)

Question (laughter) (laughs)...it's the same question as saying "have you had a mental affliction today", okay. It's the same question. I could have said, "have you had a mental affliction today" 'cause if you did, you were holding something as existing from its own side. It's proof that you were holding it, it's proof that you're Mind Only. Don't go saying you're Madyamikas, okay, if you still have mental affliction, okay? All right. So, here's how Mind Only School people say. How many...they they like to divide stuff up before they give an answer, right? No? (laughter) What's their favorite turning of the wheel?

(students: The Third Turning of the Wheel)

Called?

(students: Fine Distinctions)

Fine distinc...we gotta make distinctions here. Okay. They like to divide things up. Okay. They goes "let's divide things into"...those three things, okay. what? (Kun tak)?

(students: (shenwang) and (yongdrup))

Shenwang, yongdrup, okay. (Kun tak) meaning "imaginary stuff". Okay. Constructs, okay. (Shenwang) meaning?

(students: Changing things)

Changing things or dependent things. (Yong drup) meaning?

(students: Emptiness)

Or you could have said the fact that the one...these don't exist with these...which is their (yong drup), okay. You could have done it that way, all right. Now when they talk about (kurn dep), sorry (dron dok), seeing something there when there's nothing there...they restrict it to (kun taks), okay. They restrict it to imaginary things. Give me a (kun tak) that does exist.

(student: the pen)

How 'bout Robin? How 'bout car? How 'bout pen? Okay. Ideas. Ideas about things. How 'bout "the pen is blue", you see what I mean? Those are all ideas about...those are constructions in your mind about things. You know, is this lady with red hair and a certain kinda coat and a certain kinda look, is that Robin from its own side by definition...you know, does everybody who bumps into her street say "oh Robin, hi" (laughter) okay, I mean, if she existed from her own side by definition, if the if the idea Robin or the name Robin, or the or her ca...her being called Robin existed by definition, then everybody who ever met her'd say, "oh hi Robin, nice to see you", okay? And they don't. That's proof that that construct doesn't exist from its own side. So out of all the stuff in the world, in the Mind Only School, only one thing doesn't exist by definition. That's?

(students: (kun taks))

(Kun taks). Okay? (Kun taks). Give me an example. Robin. Okay. What's a more subtle example? The fact that Robin is called Robin. Okay. Does that exist from its own side? Is it necessarily true? Is it necessarily true that this is called a

pen?

(students: No)

Not at all. Shakespeare said?

(students: A rose by any other name)

Yeah, a rose by any other name would smell the same, okay. It doesn't matter. Call it whatever you want...it's still gonna work the same. Okay. It...the fact that it's called a pen is not something self-existent. It doesn't come from its own side. It doesn't exist by definition. It doesn't have...it's not called pen from its own side. This is, by the way, if you think about it, flirting very close to the Madhyamika idea. And so Mind Only is very cool. This part of Mind Only is very cool. It might even get you up to Middle Way. Oh hey...that's why he taught it. (laughter) (laughs) Okay. I mean that's why Lord Buddha taught it, because it's very close to the to the right view. Okay. This particular part of Mind Only School...this, the fact that this thing is called a pen doesn't come from its own side. That's very close to saying, hey, you know what, this thing is just your projection, okay. So very close, it's very cool. Lord Buddha in this side of the Mind Only School is trying to...that's probably where he ejects you to the Middle Way School (laughter), you know what I mean? How'd he go from that idea to the Middle Way School, okay...from that little corner of the Mind Only School, okay. That's that's one way of describing how this pen doesn't come from its own side...I'm sorry..."pen" doesn't come from its own side.

(student: Cylinder)

Pen.

(student: But the cylinder...but Mind Only would say)

"The cylinder" is a (shen wang), please. (Cylinder) is a (kun tak). Got it. "Car" is a (kun tak) "A car" is a (shen wang). Okay. Big difference. Big difference. And that gets you really

sexually close to...(jor long chu chong), okay, the last hours before you see emptiness directly when you understand that you're just watching a projection, okay. Yeah?

(student: But Mind Only still holds onto the colors and the shapes being from their own causes, out there, from their own side, or)

Yeah. He says, "does Mind Only hold on to the idea that the colors and shapes come from their own causes outside?" Of course. And they say that "the pen" does too..."the pen". But not "pen"

(student: This pen)

Okay. "Pen" quote, as a concept, as a construct, as an idea in your mind is something that does not come from its own side. It could have been "piro", you know, it could have been (yu ku). (laughter) which are...you know, these are different languages for "pen" okay, same thing. All right. Doesn't matter. So, if somebody asks you...oh...here we go...this is your actually your meditation assignment. What's the Middle Way's description of of (dron dok)ing this pen, making up something where there's nothing? It comes from its own side. It comes from its own side. It has its own identity. It's it's anything but my projection, okay. Now, Mid...Mind Only School...what's the (dron dok) for this pen?

(students: Pen called pen)

Thinking that quote "pen" is something that applies to it by nature, by definition, no matter what, you know. This is by the way the the whole basis of prejudice, or or intolerance, you know, you know...I grew up my...in my in my house we called that kinda knife "a butter knife", you guys are calling it a "steak knife", you know, and then you start to get into a fight, you know what I mean (laughter) really. Okay. To think that that it should be something by nature because you perceive it that way or you grew up with it that way, is the whole basis of of of intolerance about things. Okay. So, so yeah, Mind Only School

says you are (dron dok)ing it if you think it's called a pen or from its own side...if it's "pen" from its own side, okay. If you think that it's pen from its own side. Mi...middle Way School says? If you think that anything exists from its own side, you're (dron dok)ing. Okay. Big difference. Now I'll say it a different way. In the Mind Only School, can you, can you say that (shen wangs), changing things, exist from their own side?

(students: No. No. No. Mind Only School?)

Mind Only School.

(students: Yes)

Sure. Yeah, sure. What's the big proof? It has its causes. You know, it I mean, it it must exist out there because it came from causes that exist out there. I mean, it's not just existing out there right now. It came from a whole factory that exists out there, and the factory that exists out there bought oil from Iraq that existed out there, and then they came here and fabricated the plastic that existed out there, and then all those people existed out there worked on it, and then it became a pen that exists out there. (laughter) There's so much stuff out that's exists from its own side that, its gotta exist from its own side, okay. They just, the they think that proves it even better, that all this stuff's going on to make it happen, that's existing out there so the thing exists out there. That's their main idea, right? When they say...now how about emptiness...does it exist out there?

(student: No)

From its own side...in the Mind Only School.

(students: Yes. Yes)

Yeah. Yeah it does. Is it just a fabrication of your mind?

(students: No)

No, and it does exist out there. Okay. All right. So in Mind Only School. So what do you think (kurn dep) would be in the Mind Only School and if you answer me right you get to have refreshments, ha ha (laughter)

(student: It's an idea)

Huh?

(student: It's an idea?)

I'll give you a clue. I'll give you a clue, okay. (Dron dok) was saying that the first of the three groups exists by definition. Yeah. So (kurn dep) must be about the other two. And it must say?

(students: They don't exist by definition)

They don't exist by definition. Okay. Cool. Who would hold the first viewpoint, by the way, according to the Mind Only School? Who'd be stupid enough to say that this pen is a pen no matter what, this pen should be called "pen" under all circumstances?

(students: (unclear))

Who would who would say that? Who would think that your boss should be called "bad boss" from from his own side.

(student: Your ignorance)

Your ignorance. Okay. We don't have to dis...talk about schools. Your ignorance functions that way. You wanna know how ignorance functions according to the Mind Only School...oh, it (dron dok)s, what? Well, first of all it thinks that "bad boss" should be called "bad boss" forever. From the beginning. What's the other kinda...do you remember, I don't know as...I don't know if anybody remembers...what's the other kind of self-existence that they talk about in the Mind Only School?

(student: (unclear))

It has a lot to do with basis consciousness.

(student: (unclear) mentally afflicted side of things)

Oh, that's close. Wha...what's that thing about (bak chaks) and all that?

(students: karmic seeds)

Yeah, that my mind and that pen are coming from the same karmic seed. Okay. I was nice to somebody, I loaned them a pencil in the past and now I get to have a pen. (laughter) And that same action created my mind to be aware of the pen, okay. Those two things are coming from one karmic seed. Okay. So what does ignorance think? I'm not responsible for that boss. You know.

I haven't created one karmic seed which got me into this company and got him into this company too. (laughter) Okay. Impossible.

Okay. Ignorance is saying that. I'm not responsible for the things I perceive. I'm mainly responsible for my own mind, okay.

I I I can accept that. But to say that one karma that I did, you know, one bad thing I did to somebody, makes me go through fifteen years of corporate life (laughter) with this object in front of me, you know, and that it's also creating that...impossible. Okay. Ignorance says that. And then ignorance does whatever it wants and then ignorance has to go to more companies and work harder, okay. One more question and then you can really have your refreshments. Who would be crazy enough to hold the second wrong view, you know? (Shen wangs) changing things and emptiness itself don't exist by definition. They're only your projections.

(students: Madyamika. Middle Way)

Madyamika. Right. So who's the big enemy of the Mind Only School?

(students: Madyamika)

And who are they pointing the figure at when they say, "oh extreme views, (laughter) (laughs)...you crazy Madya...Middle me Middle Way people. What? The pen doesn't exist? What do you think the pen doesn't exist? You want me to write on you with this pen that doesn't exist?" You know what I mean? By the way, what did they just do? I just did it. Did you notice?

(student: (unclear))

I just did it. I said "you think this thing don't exist at all...what you want me to write on you with it?" What did the Middle Way really only say?

(student: They said it's a projection of your karma)

Yeah, they didn't say it didn't exist at all. By the way, the Mind Only School loves to do this...and get ready for it, okay. Get used to it. They slip immediate...when they report the Middle Way's beliefs, they slip immediately from "it doesn't exist from its own side" to "it doesn't exist at all". So they go wild, you know, attacking the Middle Way School. "You guys don't think this pen exist, come down here, let me draw on your face with it". You know. I didn't say that. All I said was it didn't exist from its own side. I didn't say I couldn't have a projection of it making lines on my face. Okay. All right. You gotta get used to that. The the Mind Only School's gonna try to st...get this one by you. What do they call...like, they're gonna try to

(students: Slip one over)

Slip this one by you over and over again, okay. These "you stupid Madyamikas," you know, "what do you think, this thing doesn't exist?". Wait a minute. I didn't say that. I just said it didn't exist out there on its own. Okay. Big difference. Yeah?

(student: They'd claim that you're a nihilist.)

Oh yeah. They'd say, "you guys have fallen into the extremes".

(student: And all the Hindu schools would be the same argument?)

Yeah. Yeah. Okay. Now you've earned...wait.

(student: (unclear) asking my question later)

Okay. Naw, do it now. We might die in the break.

(student: Well I think that...I would think that one thing that the Mind Only School would want to ask Madyamika is how they can explain the phenomena of shared experience.)

Of of what?

(student: Shared experience)

Oh yeah, he says "given what we've said, if I was a Mind Only School guy, the thing I'd wanna ask the Middle Way School is, well how do you explain shared experiences. How is it that we're all having the same...what do you think, we're all having projections at the same...you think six billion people are projecting the sun at the same time?

(student: Sure. Yes)

Yes (laughs). Why not. Okay All right. Can six billion people do one good thing or bad thing together at the same time?

(students: Yeah)

Yeah. Whole countries have done bad things together. Seriously. Whole countries have supported an effort to kill millions of people, stuff like that. And then according to Buddhism, every person in that country collects a very similar karma. And they and they can experience those karmas together later, you know, in a country that is constantly bombed or attacked by other people, or something like that, okay. Yeah?

(student: Middle Way holds that self (unclear))

Sorry.

(student: Middle Way holds that self-nature (unclear) at all, right? The thing's mentioned in their argument)

He says "does Middle Way School say that no self-nature exists at all?"

(student: (unclear) nothing comes from its own side)

That's better, 'cause I do have a self-nature. I am Michael Roach. Okay. Because why? Because you give me that nature, okay, as I do, okay. Shared experience. But yeah, from it's own side, nothing exists. (Ranggyi ma drup na me). Yeah.

(student: But you could use the same distinction in the argument)

Between the

(student: (unclear) Mind Only. Particularly in the future, from my own my own my own (unclear))

Well, I think that what you're saying is that, we have to be really careful, because the Mind Only School and the Middle Way School use the same words, but they mean totally different things...I think that's what you're boiling down to. You know. And that's a whole study of itself in the study of Madyamika. It's the study of how these terms can mean totally different things to different schools. And how can you attack somebody if you're using the word one way and they're using it a different way. You see what I mean? And that's a that's a whole study. But basically before you start your argument, you have to say, "here's what I mean by, you know, existing by definition. What do you mean by existing by definition?" And then you start from there, okay. That's the fair way. Okay. Have some refreshments and then we'll go back to th...Mind Only picking on Middle Way some more. Okay.

(break)

Time to start. Time to start. (laughter)

(cut)

The other thing is...the volunteer thing has been working very very very well, I think we gotta 'nother...we got a grant...looks like we got a grant for the women's entry center, a nice grant, looks like we got another grant for imaging texts in Russia, looks like we got another grant for publishing a few books, and the whole volunteer thing has been going very very well, so, if you wanna help out, it's Monday nights at five thirty to six thirty, okay? And it doesn't matter...just come and we'll figure out how to make you a genius at something, you know, everyone's really been helping a lot, and and really incredible stuff coming out, like you know, a whole bunch of beautiful things, like a whole...Mar...Margie's working on a bunch of thangkas, and and stuff like that. Very cool. A lot of cool stuff coming out. So if you have time, you know, you're welcome to come. Okay. I can't think of anything else. The Arizona thing looks pretty good. We don't know yet. So keep praying, okay. We said that in the Mind Only School to (dron dok), right, which is to see something where there is nothing, would be to say that the fact that this is called pen is something that should have always existed forever, from its own side, through its own identity, which is wrong, right? Because (kun taks) don't exist from their own side, right? "Pen" does. This pen does, right? It's a (shen wang). The pen does exist from its own side. But the fact that this cylinder is called a pen is arbitrary. It's something that you make up in your mind. It doesn't come from its own side. Okay. Now how to say that in Tibetan? ...on your homework...heh heh. Okay, this is concocting something, right, this is (dron dok), it's making up something where there is no such thing. What's (kun tak)?

(students: Construct)

Yeah, constructs. Right now, we're talking about thinking of a pen as a pen. Calling a pen a pen. Okay. That idea. That

construct. That mental idea, okay. That mental picture. That mental labeling of a, of this cylinder, okay. Is it (ranggi tsennyi kyi druppa)...does it exist by definition in the?

(students: Mind Only)

Well, it doesn't matter, does it? Okay. Because both schools would say? It doesn't exist by definition. It's a concept. It's something you made up with your own head, okay? By the way, would both schools say it that way? "Oh it doesn't exist by definition...it's 'cause just something that you made up"?

(students: No)

No, okay. (laughs) Mi Mi Middle Way School would say it doesn't exist by definition

(student: 'Cause it never did. No, because it's something that (laughter) (laughs))

I think they would say because it is something that your mind has made up, okay? But they don't quite mean the same thing. You'll figure it out. Okay, anyway. That's the (kun tak). (Kun tak) means quote "pen", or calling this thing pen. That's not something that is a God-given right. That's not something which is automatic. Okay. It's a construct of your mind, okay. Doesn't exist by definition. To believe that it does, which means (dzin pa...yupar dzinpa), to believe that it does exist by definition, would in the Mind Only School be? (Dron dok). Coccocting something where there is nothing. Okay. Why is that important, who cares, I mean, why why can't we do some real Buddhism, why you stand up there talking about philosophy? Okay. This is, this is exactly why you suffer, okay, because all day long you're believing that that guy is bad, he should be called bad, from his own side. The word "bad" applies to this experience from its own side. Okay. The word "bad" applies to this person that I don't like from his own side. Then I can get...mad, okay, and the madness creates?...more guys like that, and that's samsara. That's the meaning of (kor wa). Self-perpetuating thing, okay. Break it, okay? I mean, break it.

Don't make this class something you do at home, you know, ten minutes before class, and fill out your homework and come and finish it...use it (laughs) okay? That's the point of the class, you know. Use it tomorrow at work. Use it this evening with your fellow students. Okay. Oh sorry. (Dzinpa) means "holding" or "believing" that (kun taks) which means "constructs" (yupar) means "exist" (yupar), "exist" (ranggi tsennyi kyi) means "by definition" and I'll say it again...believing that constructs could exist by definition is what it is in the?...what school...Mind Only School to concoct something, or to (dron dok), okay, one of the two extreme views and the source of your suffering. There's two more questions about this one. You know, question number four on your homework says, "describe the specific idea which according to the Mind Only School is held by the view of "concocting" something"...you just copy this. Oh it thinks that constructs exist from their own side...or by definition. And then the next question says, "how according to the Mind Only School would you help someone get over this extreme view?" Suppose someone has this problem of thinking that this pen comes from its own...sorry, of thinking that the name is automatic, okay, how would you get somebody to get over this problem? How does the Buddha help people in a Mind Only mode? That's the question. What's he do first?

(student: Makes distinctions)

He splits things up. He says, hey, you can understand anything. Just split it up. Okay. What? (Kun taks, shen wangs, yong drups), okay, look...is this pen empty or not? Well, first of all, is it a (shen wang)?

(student: Yes)

Yeah. Is it a dependent thing? Yeah, it depends on its causes, okay. It's depending right now on my fingers to hold it up, okay. Does it have its own emptiness? Of course it has its own emptiness. Everybody agrees to that...every Buddhist school agrees that it has some kind of emptiness, okay? Of what?

(student: Of...)

Of being a pen, of being called a pen by definition...from its own side, God-given right, has to be called a pen, okay...it's empty of that, it's devoid of that. It doesn't have that, okay? See how you can understand emptiness? Okay. So don't go believing that this thing is called a pen from its own side, okay, don't go thinking that. Otherwise you can't establish its emptiness which is the absence of that. Okay. That's how you would help somebody. If you were in the Mind Only mood...mode?...and (laughter) the student was somebody who couldn't get Madyamika, well you could help them that way, you know. Wha...you think this thing has to be called a pen, you think we can't call it a chewable thing? You know, and then work at them like that, okay. That's a, that's a way to work on somebody, okay, if they have that viewpoint. Yeah?

(student: (unclear))

Yeah...uh...yeah. It's it's (dron) it's (dron dok), it's not the same as (kurn dep). (Kurn dep) and (kun tak) are not the same one thing, right? (Kurn dep) means "to discount something"; (kun tak) means "something that you imagine, or you make up".

(student: (unclear) three kinds of (kun taks), two would have the right point of view)

Oh yeah yeah. We're talking about the wrong one, right? When we talk about emptiness, yeah, we're talking about the wrong one, yeah. Sorry?

(student: (unclear))

Sorry?

(student: (unclear))

Sure it could be.

(student: In madyamika?)

Yeah, we can tell them that. (laughter). I mean it might help push them up to the Middle Way, all right.

(cut)

if from a dog's point of view...you can explain that to them. Is a dog (shen wang)ing it...is a dog (kun tak)ing it as pen? In the Mind Only School? You gotta think about it. Okay. (Geshe Michael snores). No, it's a good question. It's a good question. Now, here's the opposite...oh sorry, one more question. Stop that. Who would you accuse of holding that this pen is called a pen from its own side?

(students: Mind Only)

No. Mind Only School is accusing somebody else, but don't forget we're in the Mind Only presentation, who's making the presentation tonight?

(students: Mind Only)

Who? Arya Asanga.

(students: Arya Asanga)

Okay, he's explaining the sutra. He's inventing the Mind Only School as we speak, okay. He's creating the Mind Only School. This is the...these are the...he's the founding father of the Mind Only Sch...the...you are watching the creation of the Mind Only School. This is how it happened historically. Arya Asanga was trying to explain what the Buddha meant in that sutra, and that this is how the Mind Only School started, okay. It's very cool. You're witnessing the birth of the Mind Only School as we speak. Okay. Last thing he says about that viewpoint. Who is he accusing of having this viewpoint?

(students: No one. People who never (unclear) turning the wheel)

He says...she says, "people of the first turning of the wheel".

You could say that. But mainly it's your own ignorance, okay. In the Mind Only School this is what ignorance shtick is...this is what ignorance does for a living, okay. It looks at pens and thinks they should have been called pens from their own side. It looks at pens and says "that wasn't created by the same karma that brought me here to this room", when in fact, it was, okay. And to hold it to be any other way is ignorance in the Mind Only School. Okay. Is it like something you can't accept in the Middle Way School?

(students: No)

No, Middle Way School says the same thing, but do they describe ultimate meaning of emptiness that way, no. Do they describe it in a very similar way?

(students: Yes)

Yeah. Okay. That's very cool. Like Mind Only is very cool for slipping into Middle Way, okay. Okay? Middle Way would say, yeah it's a projection of your karma, forced on you by your karma. That's very similar to saying "this pen and me being here have come from the same karmic seed". See, very close...very close. And the more fine you can make these distinctions, the better your understanding of your own school will be...Madyamika, okay? So we finished for (dron dok). We finished for concocting things. We finished describing what it thinks in the Mind Only...how it sees things in the Mind Only School. We finished the steps you would take to talk somebody out of it, okay? Hey, Buddha taught these three things, you know. If you don't accept this then then you can't establish emptiness...with regard to (shen wangs), you gotta believe that (kun taks) don't exist, okay? All right. And then thirdly, who is it that holds this stupid view?

(students: Your ignorance)

Your ignorance, okay? Who's the...who's the...who's the villain in the...on the (dron dok) side in the Mind Only School? Your ignorance. Who's the one who's doing that? Your ignorance.

Okay? Now we're gonna go through the same process for what?

(student: (Kurn dep))

For (kurn dep). For the, for the tendency to believe that nothing's there when there really is something there, okay. In the Mind Only School, what would it be? It would be to say that those other two things...what other two things?

(students: (Shen wangs and yong drups)

(Shen wangs) and (yong drups), okay, dependent things and emptiness, what?

(students: Don't exist by definition)

Don't exist by definition. Now who'd be stupid enough to say that?

(students: Middle Way)

How about Middle Way, Nagarjuna, the Buddha, the Dalai Lama, Khen Rinpoche...you know what I mean (laughs) okay? All right. That's who'd be stupid enough to say that. (laughs). Would they be crazy enough to say that things don't exist?...oh I'm trying to slip one by you...did you get it...did you get it? Got it?

(student: (unclear))

Hey, wait a minute. That's not what we said. (laughs) Okay. Like half of you went for it. Okay. All right. Don't do that. Okay. Here we go. Okay. Say (shen wang) (repeat) (yongdrup) (repeat) (ranggi) (repeat) (tsennyi kyi) (repeat) (ma druppa) (repeat). (Shen wang) (repeat) (yongdrup) (repeat) (ranggi) (repeat) (tsennyi kyi) (repeat) (ma druppa) (repeat). Okay? We've already gone through the meaning. (Shen wang) means "dependent things, changing things"...same thing, "functional things". Same thing. What does (shen wang) mean? At the mercy of other things. What? Their causes. They don't happen if the

other...if the causes don't show up, they don't get to be there, (laughs), okay? All right. (Yong drup) means what? Emptiness in the Mind Only School version. Okay.

(student: Totality)

We call it totality. Yeah. It's called totality. Why? Because the minute something exists, it is in its totality empty. That's why it's called "totality", all right? It's a code word for emptiness, okay. (Shen wangs) and (yong drups) (ranggi tsennyi kyi ma druppa)...don't exist by definition. Don't exist by definition. Who believes that?

(students: Middle Way)

Yeah, Madyamika. By the way, Je Tsongkapa goes through eliminating the other possibilities. He says, look, no non-Buddhist schools'd go running around saying that. No Hinayana schools are running around saying that. The Mind Only School wouldn't say that. Well, that means the Madyamikas. Sorry. I guess we're guilty. All right. He's actually trying to find out who's the villain in the Mind Only Schools' presentation, and then he quotes Master Asanga in the (b: Levels of the Bodhisattva), bodhisttva bhumis, you know, to the effect that, yeah, the villains here are the Middle Way School people, okay...says Master Asanga...who's a closet Middle Way philosopher (laughter) (laughs) all right? In that book, right...'cause he wrote that book from the point of view of Mind Only School, okay, and he and he virilantly attacks the Middle Way School...you idiots, that say nothing exists. All right. Okay. That say nothing exist. By the way, I'll give you the last thing there...I think there was finished. Oh, well I'll give you the punch line anyway and then we'll go back to some other details. This is how, by the way, the Middle, the the the Mind Only School in your reading, at the end, which is extremely difficult, okay, especially if there's twelve people in your room talking about different stuff and the TV's going and there's Irish music on a tape recorder (laughter) okay, and you to translate it, okay, but (laughs) anyway, it's like this...this is how the Mind Only School likes to attack the Middle Way School. Ready? You know,

we we we...do you believe this pen exists from its own side? And they say?...okay, I'm...I'll be Mind Only School, you be Madyamika, okay. Does this pen exist from its own side, does it have its own identity?

(students: No)

No. Okay. Does it have any existence?

(student: Yes)

Yes. Okay. How?

(students: It's a projection of your mind)

Your mind is projecting on it. Now remember the word that I use "projecting" and the word for constructing is the same word, (kun)...it's (tak pa) and (dok pa). (Ming de tak sa, men kun tak, sam dok) okay. Oh, so you're saying this is just a construct, right? Meaning projection.

(students: Yes)

Okay. You're Middle Way, okay...don't forget. I'm Mind Only. I'm innocent Mind Only. You're you're these...extremists, all right. Does this thing have any existence?

(students: Yes)

Wh...how? It's a projection of your mind. Oh, really? Okay, so then the pen doesn't exist from its own side, right?

(students: Right)

Right, and if it doesn't exist, then what is it that you are projecting? (laughter)...onto.

(student: From it's own side. We didn't say (unclear))

If it doesn't exist, wha what're you putting your projection

onto?

(students: (unclear))

Oh, I can't get (unclear) (laughs) okay. By the way, they go straight like that, they go with a straight face, (laughter) they say, "well, if it doesn't ex...okay, follow me...okay, pretend you didn't catch it, okay. (laughter). Okay, okay, you Middle Way guys, so if it doesn't exist, what is it you're calling "pen"? What is it you project on to as "pen"?

(students: (unclear))

Huh?

(students: (unclear))

What? What are you calling the pen then if it doesn't exist? There's nothing to call a pen, according to you guys. There's nothing called a pen.

(student: Yeah, there's something...yeah there is a base)

No because you'll say that basis also has the same...doesn't exist from its own side, doesn't exist. You say that al...you say that too. So if you...I'm...now I got you, okay? You stupid Middle Way (laughter), okay. Now I got you. If there's no pen to have your projection towards, then how on earth can you have a projection? And how then can everything be projections? There's nothing to be a projection towards. According to you, okay. So nothing exists because according to you everything exists by? Projection...(ming de tak sam) According to you. I got you. You gotta be wrong. You're extremists. You probably don't believe in cause and effect. You probably don't believe in karma. You probably go home and drink beer or something (laughter) (laughs) okay? Okay. Really. I mean, that's exactly...by the way, that's a pure Mind Only...if you read the last few pages of your reading tonight, which will be hot off the presses in about ten minutes, that's how it would go. I'll run it by you one more time. Does this thing exist from its own side?

(students: No)

Well then how on earth does it exist?

(students: As a projection forced on me by my karma).

Yeah, by...through your projections. Okay. So if it doesn't exist, what're you projecting onto?

(students: (unclear))

You gotta say "we didn't say it doesn't exist". But let's say you didn't catch me...let's say you didn't catch me, yeah, right...Mind Only School jumps and tries to get away with it, okay? They try to jump and get away with it. So they say, "okay, so what're you projecting onto?" I don't know, there's nothing to project onto, right? So there's...projections themselves don't exist either. So nothing exists...because according to you everything is?

(students: Projections)

Projections. So if projections don't exist, nothing exists. Okay. You guys are real extremists. (laughter) Okay. That's what they say. That's exactly how the Mind Only...that's exactly the process they go through, okay? Yeah.

(student: If they're smart enough to pull that trick, then aren't they seeing what they...)

Oh, is it a trick in their mind?

(student: No)

It's not. They don't think they're trying to get anything by you. To say it doesn't exist from its own side, and to say it doesn't exist...with regard to a (shen wang), gotta say it that way, is equivalent to saying it doesn't exist. Okay. I'll say it again. If you say about a (shen wang), about a dependent

thing, that it doesn't exist from its own side, well then in this school you gotta be saying?

(students: It doesn't exist at all)

It doesn't exist at all. So I don't...that's no problem for me to go from there to there...you got a problem with that? (laughs) Buddha said so...in that sutra...I can show you quotations, okay? I don't know where you guys are at. I accept what the Buddha said. Okay. All right. I think that's about...did you have a question...somebody had a question. Yeah?

(student: How do they resolve the other end of their thinking that if (shen wangs) do have an existence from their own side, then it's sounds like postulating an unchanging thing within a changing (unclear). How can you)

Ann says "like saying that (shen wangs) exist from their own side is like postulating an unchanging thing and a changing thing". So, I'll be Mind Only, okay? So changing things never have cha...unchanging things about them?

(student: No)

Who said no? (laughter) (laughs) So I guess the Buddha only talked about two of those attributes, (shen wangs) and (kun taks), right...there's only two, not three, right?

(students: (laughter) No)

Huh. Oh there's three? What would the third one be?

(students: Yong drup. Emptiness)

Oh oh oh those are the changing (yong drups), right? (laughter) Oh, there are unchanging (yong drups)?

(students: yes)

And they apply to (shen wangs)?

(students: yes)

So changing things have unchanging things about them?

(student: Yes)

Ha. (laughs) No that's how you debate, by the way, in the monastery...it's all like this big sarcasm, you know, "oh, well I guess there's only two attributes, huh?" (laughter) (laughs). All right. Okay. Okay. Two more small things. We described in the Mind Only School, that (kurn dep) or saying that something's not there when it is there, would be to say about dependent things and about emptiness that they don't exist by definition. Right. Got it? Be...to say that they don't exist. (Kurn dep)ing them, discounting them, you know, short-changing them, would be to say "pens and emptiness don't exist from their own side". In the Mind Only School that's what short changing would be. Okay. Oh, you go around saying this thing doesn't exist by definition...the pen doesn't exist from its own side...I mean, this doesn't exist from its own side? You are (kurn dep)ing. Okay. You are short changing. You are discounting. Something which really does exist. It does exist from its own side and you're going around saying that those two things don't exist from their own side. Question eight. How, according to the Mind Only School, would you help someone get over the extreme view of discounting those things? It's that it's that whole process I just went through. No, it's like, okay, you say this thing doesn't exist by definition? And if you're Middle Way you say what? "Yeah, that's what I said. What'da you wanna do about it" (laughter) (laughs) Okay. You say this thing doesn't exist by definition, right?

(students: Yes)

Well, how do you think it does exist?

(student: (unclear))

Oh, right, and and the thing and and there's nothing to project

onto right 'cause doesn't exist by definition, right? So if there's nothing to project onto there's no projections, right? And if and if projections don't exist, then your whole idea of existence, which is what? Everything exists by projection. Everything exists by something that doesn't exist, right? Thanks. Okay. That's how you fix somebody from that stupid what view?

(student: Middle Way)

(laughs) Middle Way view. (laughs) That's how you fixed it, okay. By the way, since it's false there's gotta be a trick in there and that's when you jump from existing by definition...sorry, not existing by definition to not existing at all, okay. Got it?

(student: Yup)

You'll get used to it. I'll go through it one more time. (laughs). You're Middle Way. I'm Mind Only. Does this thing exist? You're Mind Only. I'm Middle Way. Does it exist?

(student: yeah)

Yeah, does it exist by definition?

(students: No)

You're you're Middle Way, you're Middle Way

(students: No...)

I'm sorry, you're Mind Only, okay.

(student: Wait wait wait)

I'm sorry. You're Middle Way. I'm Mind Only. You're Middle...you're in the Middle, okay? I'm Mind Only (laughs) (laughter) okay. You're Middle Way. I'm Mind Only. Does this thing exist?

(students: Yes.)

You're Middle Way.

(student: I'm Middle Way)

Does this thing exist?

(student: It exists. Not from its own side. Not from its own side.)

I didn't ask that.

(student: Okay)

Does this thing exist?

(students: Yes)

Yeah...does it exist from its own side?

(students: No)

No. Are you labeling something onto it?

(students: Yeah)

Yeah. Are you projecting something onto it?

(students: Yes)

Yeah. Now, onto what? Because that doesn't exist from its own side, doesn't exist...so

(students: (unclear))

Well, in our school it's the same thing. Okay. So is there something to project on to? No. I don't let you answer right? I say, "no". You said "no, because it didn't exist from its own side"

(student: I admitted it didn't exist from its own side)

Never mind, you did (laughter) (laughs). That's what Mind Only School has to say. They have to say that, you know. Do they have to say it about everything? No. You see. About (shen wangs), that's a crazy thing to say...that it doesn't exist from its own side. If I had a (shen wang) in a hand...in my hand that didn't exist from its own side, it would have to be...non-existent at all. You see what I mean? If I had a changing thing in my hand, that didn't come from its own causes...come on. Where're you gonna find something like that...gotta be non-existent, okay. So how how how you gonna project onto that? I don't think you even believe in projections. I don't think you believe in anything 'cause you say everything's projections and then you say projections don't exist because you say the thing you project on doesn't exist because you say it doesn't come from its own side. Crazy. That's all. You gotta get used to that. Okay.

(student: Suppose I didn't (unclear))

They say, "look, we never said it didn't exist. We said it doesn't exist independent of your projections, okay? You can get hit by a car, but the car isn't coming from its own side. It will break your legs, even though it's an illusion (laughter), okay. In fact it will break your legs?

(students: Because it's an illusion)

Because it's an illusion. Otherwise your legs couldn't break, okay. That's how Madyamika would answer. Okay. Last thing. Who's the villain who who who does this (kurn dep) according to the Mind Only School?

(students: your ignorance)

Un huh...be careful. Ignorance did the (dron dok)ing.

(students: Oh...Middle Way School)

Yeah, Middle Way School. The villain is the Middle Way School. How do you fix them? You go through proving that there's nothing to project on so there's no projections and when you say that everything's projection, if there's no projections, then nothing exists...let's go have a beer. Okay. All right. According to you. Then there's no morality. Then you're not a Buddhist. Okay. I mean...that's how they complain about the the Middle Way School. Okay. So in your homework, that's all we're gonna do tonight...in your homework you go home and you and you compare those two ways of thinking about discounting and concocting, (kurn...dron dok) and (kun tak), uh sorry, (kurn kurn dep). Okay? We'll go over the Middle Way School one more time. What is it to (dron dok) this pen in the Middle Way School?

(student: To say that it comes from its own side)

To say that it exists from its own side. Independent of any projection coming from you, okay? Your boss is bad from his own side, it's not coming from you. I am not to blame, okay. I believe that, okay. That in a Mind Only Sc...sorry, Middle Way School that would be (dron dok), that would be concocting something when it's not there. There is no self existent boss who's bad from his own side. There doesn't exist any such thing, never did, never will. Stop getting angry. Break the wheel of life at the first link. You don't have to die any more, you don't have to get old anymore, and especially nice you don't have to meet these guys any more (laughter) (laughs) okay? All right. Not kidding. Do it. I have students who do it all the time. It's wonderful to clean up your your office, you know. It's better than taking a gun to the post office. (laughter) you know (laughs). No legal repercussions at all. They just get transferred, they have heart attacks...you know, they move to Cincinnati, okay. It's very clean. No evidence left over, okay (laughs) (laughter) all right, really, and then you clean up the rest of your world and it's called a Buddha paradise. And it's the same principle as cleaning up the office, okay, but you start with the office. Okay. And then what's a...according to the Mind Only School what would be discounting this pen?

(student: Believing (unclear))

Huh?

(student: Oh. Same thing...Mind Only...)

I'm sorry, Middle Way School. I'm sorry Middle Way School.
Middle Way School. I'm sorry. (Geshe-la snores). Long day.

(student: It's not empty)

Huh?

(student: The thing is not empty.)

You can say the thing is not empty, or thinking that if it's not
the way I thought it was then?

(students: It doesn't exist at all)

It's it's it's it doesn't matter. It's non-existent. It's an
illusion. I can do anything I want, you know, okay. That's that
the Middle Way School's version. So in your meditation when you
this week, I mean until Tuesday, work on that, skip through
the two ideas, okay. How would a Mind Only School person say
"I'm concocting something here"? Now how would a Middle Way
person say "I'm concocting something here"? And how would a Mind
Only School person say "I'm discounting or cancelling something
here"? And how would a Middle Way person say...and then when
when you have your own students which you must have have, and and
you're explaining it to them in the Middle Way School version,
they'll come up with some wrong idea that's that's a Mind Only Way version,
you say, "ah, you know, you...you're really smart.
That's Arya Asanga's position...but it's wrong". (laughter) And
then (laughs) Okay? No, and then you'll explain it to them, you
see, and then their understanding of of empty...of real emptiness
gets much much clearer, okay, that's the whole idea. Okay. All
right, we'll do some prayers. I saw Phuntsok there somewhere.
Can you (unclear) him back there?

(prayer: short mandala)

(prayer: dedication)

Okay. Thank you. Thank you.

What the Buddha Really Meant

Course 15

class 8

Transcribed by: Karen Becker

(cut)

to buckle down, okay...like this is where you get tired, all right. We'll keep going. And I really want to thank Thomas and his crew for doing homeworks...like he doesn't get any sleep on Saturday night, he's camped out there, and I don't even think they got any pizza (laughter) but anyway. We're pretty far into the Mind Only Presentation...by the way, the last two classes, nine and ten will be the Middle Way presentation, okay. Traditionally in the monastery we spend four years on the Middle Way so they don't study it much when they study (drang nge). Which is they leave the second half of the book; they cover mostly the first half of the book which is the Mind Only presentation, so but I figured you better get a little bit at the end since it's the last official ACI course, that you know, better that we end it on a Madyamika note. So tonight we're gonna polish off one one more detail of the Mind Only School. Remember where we are. We finished the Bodhisattva's question, we finished that sutra in the first six classes and then in the seventh class we started to get later interpretations of it by? Arya Asanga and his gang. Arya Asanga being the person who re re re rewoke...anyway, brought back the Mind Only School system, you know. Some people say he founded it...it's not exactly so. I mean, our Lama in the monastery was very careful to say he just you know, like reawakened it...reawakened it because it was dormant after Lord Buddha taught it. So we're studying mostly his (b: Compendium) and his (b: Bodhisattva Levels) and in there we start to get more detail on what the sutra means, and that's where we left you off last time. At the beginning of the last class Arya Asanga said, "look, you want to understand what emptiness is? Understand it as the...as what you have leftover when you remove two extremes, when you remove two extreme ways of thinking. If you remove this (ta) meaning "this wrong idea and its object", and then this (ta) meaning "the object of the opposite wrong idea", then what you have leftover from these two

extremes in the middle is emptiness, and you can understand emptiness that way. So he got into the idea of (dron dok) and (kurn dep). Okay. (Dron dok) meaning "inventing something when it's not there", and then (kurn dep) meaning "when something really is there, you refuse it". Okay. And those are the two extreme views, what they hold onto is called the two extremes, and those two extremes don't exist, okay. Since they're wrong views, the thing that they hold is something which is false and therefore doesn't even exist, okay. It can exist in the imagination, you know, you can say, you can imagine a pumpkin smashing the Twin Towers, but it doesn't exist in reality, okay, so so we tried to find last week the the result of the when you eliminate this extreme when you eliminate this extreme, supposedly what you have left over is a real pure idea of emptiness. Okay. So I'll go really quickly over the two extremes again...extreme views. (Dron dok) related to one of the three categories of the Mind Only system, right, we have (kun taks, shen wangs and yong drups), right? We have construct, constructs, we have dependent things and we have totality, meaning emptiness according to the Mind Only School. When you do (kurn dep), a class (kurn dep), mainly...sorry (dron dok), okay, (dron dok), when you see something there's that's not really there, which of the three categories is the main one that we're talking about?

(students: (Kun taks))

Yeah, (kun taks). Which according to the Mind Only School system don't exist?

(students: By definition)

By definition. And (dron dok) which tends to see something there when it's not there, thinks what?

(students: They do)

That they do exist by definition, okay. What, what are (kun taks)? Well, there's existing (kun taks) and there's non-existing (kun taks). Existing (kun taks) would be the fact that

Nanette is called Nanette, okay? That exists, okay. What's a non-existing (kuntak)? The fact that Nanette is called Nanette that that could be something which is naturally existing, which exists by definition. She should be called that, okay, okay, and and and from her own side she's called that, or something like that. Okay. So that's an example of an existing concept about her, or construct about her and that's an example of a non-existing construct about her, okay, and the one that looks at...you know, the state of mind that looks at the non-existing one, the evil boss who's an evil boss no matter what, you know, the fact that he's called an evil boss, and the fact that the words "evil boss" apply to him, that is a self-existent thing. It comes from its own side; it has its own true reality. Independent of how I think. I'm not making it up. He is an evil boss. Okay. That that beliefs that the words "evil boss" apply to him self-existently, by definition, is wrong. And and who thinks that that's true? By the way, that (dron dok). Okay. That's seeing something there when it's not there. You're making up a boss who deserves the name "evil boss" from his own side, okay. And it gives you all the suffering you ever have because it makes you do bad karma. Okay. Those of you studying the wheel of life, (nye pa du je gyi le) link number two is collecting bad karma. What's link number one?

(students: Ignorance)

Ignorance, okay, and the Mind Only School would agree. They'd say, "you do bad karma, you say bad things, you fight back at your boss because you have ignorance about him. Okay. So who is it that's doing the (dron dok) according to the Mind Only School? Who tends to see "evil boss" as being deserving the name "evil boss" from his own side?

(students: Ignorance)

Yeah, ignorance has that problem, and it incites you to do bad karma. And then the rest of the ten links of the wheel of life are triggered by that process until you get to number twelve which is? (Ga she), okay? And then the (b: Heart Sutra) says, (ma re pa me ma re pa se pa me pa ga she me), you wanna shut off

(ga she), shut off (meg pa), you wanna stop number twelve, stop number one. So it's not crazy when Michael Roach gets up and says you don't have to get old or die. The Buddha said that. That's the whole point of Buddhism. That's the whole point of the wheel of life, okay? Is that you can avoid number twelve if you stop number one. It's like turning off a faucet and stopping a problem in the drain, you know, twenty feet away, okay. If you turn off the faucet at number one, number twelve's...eventually number twelve stops. Okay. So that's the idea. So ignorance believes that, okay. Ignorance believes that. Now we get to the other extreme (kurn dep), right. Which of the three groups of the Mind Only School does (kurn dep) concentrate on?

(students: Shen wangs)

Shen wangs and?

(students: Yong drup)

And yong drups, okay. Changing things and emptiness according to the Mind Only School, which is called "totality" and what does it think about them? It's denying something about them which they really do have.

(students: (unclear))

It says they don't exist by definition. This is a wrong state of mind, a mistaken state of mind, an extreme view that says, "this pen, wherever it is, this pen and the emptiness of this pen do not exist...I'm sorry...yeah, do not exist by definition, okay? When in truth they?

(students: Do)

Do exist by definition. Why, according to the Mind Only School do they exist by definition?

(students: (unclear))

It has its own identity from its own side. Prove it. It came

from its causes, I mean, how could it go through all that work of coming from causes, you know, being...oil being made into plastic, plastic being formed into a pen, and then not exist from its own side, are you kidding? You know. Okay, that's what they say. It works so hard to be a pen and now you're telling him he can't be a pen, you know, from his own side (laughs)? You know they say the fact that it was caused, I mean, that nails it down, come on, it has to be, it has to have some identity from its own side, because it had self existent outside external causes making it that way, so of course its...the causes were that way and the result of the causes were that way, come on, it went through so much sweat to become a pen and now you're saying it can't be a pen. Okay. They they say you can't say that, okay. So. Now we get into today's class. Who is it that said this thing doesn't exist by definition? Who is it that makes this extreme...who is it that makes this extreme mistake?

(students: Madyamika.)

Yeah. Sorry. No. Who who makes this extreme mistake?

(students: Madyamika)

Yeah, Madyamika, okay. The Middle Way people. Those crazy nihilists who run around saying nothing exists, okay. They're the people who say that this...you know, and then we say to them, "excuse me, you know, does the pen exist by definition?" And they say "no". And then they say, "well how does it exist, please tell me". In fact in the text of Arya Asanga it says (tse dang denpa). What is (tse dang denpa) mean? (Tse dang denpa Sharipu). What's it mean? Venerable. In in the (b: Heart Sutra) it means "junior monk", but it's a way of addressing a monk in an honorific way, "oh Venerable sir". You know, so when the Middle Way...sorry, the Mind Only starts attacking the Middle Way they say, "Oh (tse dang denpa), you know, "oh venerable sirs, if it doesn't exist by definition, could you be so kind as to tell me how it exists?" You know, and they say, "oh it's just your projection". And they say "oh, like a (kun tak), right?" And the and the Middle Way says "yeah, right, like sort of like a (kun tak), you know, and so then they so, "Oh, okay, so let's say

that this thing doesn't exist by definition. Then then pray tell, what are you projecting onto? Because you just said it doesn't even exist.

(student: No)

You know, a (shen)...you went around saying that a (shen wang) doesn't exist by definition. The main thing in the universe that exists by definition, doesn't exist by definition. So it can't exist at all. Now what are you pu wh what're you putting your projection onto? What're you projecting onto? You just said they don't even exist. So what's there to project to?" You know what I mean, okay, what is it that...where is the cylinder that you project pen onto. You just said it didn't exist, okay. Because you said there's a changing thing in the world that doesn't exist by definition, and that's impossible, so since nothing exists, what the hell are you projecting onto? Where's a where's a cylinder that you're projecting onto? If everything is projections what're you projecting onto, because you just said they don't exist, okay. Then what does the Mind...now, that was the end of the last class. Now we go on the new class, okay. Middle Way School, how do you answer. Venerable sirs. (ca ba ma chu), oh (ca ba) be careful. (Ca ba ma chu) means, "I agree that they don't exist but I can still say they're projected." Now you gotta say (chi chr. Chi chr) means "who said that? Who said they didn't exist?", okay. (Chi chr) means "hey, wh...I...who the hell said that? I didn't say that? I didn't say they didn't exist". Okay. What does the Middle Way School say? I never said that they didn't exist. I didn't never say that the cylinder didn't exist. I said it didn't exist?

(students: By definition)

By definition. You wanna know what we think. Here's what we think. Lot of stuff tonight, heh heh heh, okay. Light bulb. Gotta light bulb? Kick it?

(student: At first kick it and then (unclear)

We imported an engineer from Germany (laughter) (laughs) who

could turn the switch on (laughs) okay, okay. (unclear)

(students: (unclear))

Oh. We imported a psychiatrist from the New York City school system (laughs) (laughter), perceptual expert. Now remember from last class, the Mind Only School kept sneaking this thing past the Middle Way School, right

(student: Yes)

Well, if you say this cylinder doesn't exist at all....wait, wait wait wait wait, we never said that, okay. We didn't say it was (me pa), okay. Say (me pa) (repeat) (me pa) (repeat). (Me pa) means "doesn't exist at all", okay, doesn't exist at all. All we said was, it doesn't exist by definition. Which in our school you can also say as "it doesn't exist (dundam du), okay. So say (dundam du) (repeat) (me kyang) (repeat)(dundam du) (me kyang), (Dun dam du) means "ultimately", okay, ultimately. Okay. In an ultimate way, okay. (Me) means "doesn't exist". And (kyang) means "but"...dot dot dot, okay, you're gonna get another half, okay? We didn't say the cylinder didn't exist. We just said it didn't exist ultimately. Okay. And it's a big difference, okay. Say (ta nye du) (repeat) (yu) (repeat). (Ta nye du) (repeat) (yu) (repeat). (Ta nye du) means "nominally speaking; nominally speaking", okay. (Ta nye) means "a name or a term". (Ta nye du) means "nominally speaking", (yu) means "come on, they exist". The cylinder exists. You're nominally speaking. Okay. Nominally speaking. What does nominal mean...I mean, how does the Middle Way School think that this pen does exist?

(student: Through your projections)

Through your projections. So nominally means "by virtue of your projections". Whether they be verbal, "this is a pen", or whether they be mental, "this is a pen", okay, either way, that's nominally speaking. Would there be a pen here, independent of your projection of it being a pen?

(students: No)

No. It would only be a cylinder. Prove it. Dog's don't have projections of this as a...pen. They have projections of this as a chewable thing. If it could exist out there as a pen without your projection, then the dog would say, "Oh, here's a?"

(students: Pen)

Pen, okay, and they don't, so they're not having that projection, okay, and that's...that's all. So as as a as a thing which I create as a pen because I'm forced to by my...I'm compelled to by my?

(students: Past karma)

Past karma, okay, impressions in my mind, printed there, imprinted there when I did good things or bad things in the past, okay, ther there's a pen there...nominally speaking, meaning, "projectionally, there's a pen". But take away the projection and try to find the thing without the projection...nothing's there. You won't find a pen there. There is no pen there once you take away my thinking of it, the cylinder, as a pen. Once you remove my thinking of the cylinder as a pen, there's no pen there. That's all. So when the Mind...now I gotta question for you. When the Middle Way School says "ultimately speaking", what do they mean? In and of itself. Independent of your projections. Independent of what your karma...the karma is playing on the screen, you know. Independent of all that, which means "ultimately speaking", yeah, it doesn't exist. It doesn't exist, yah?

(student: What's projected?)

Your karma from the past

(student: I understand, but what...)

(students: State of mind)

Oh, state of mind, yeah,...and that is also a projection.

(student: Yeah, that's what I mean.)

Yeah, no problem. In the...in Middle Way, no problem. What's the problem with that? Of course it's still a projection, okay. When you focus on your mind, it's projecting...you're projecting a mind. What...do arhats really remove their mental afflictions...(b: Diamond Cutter Sutra) people can answer easily, especially those of you who traveled around the world and heard it twenty times already. Does an arhat remove...when you reach nirvana, do you remove your mental afflictions from your mind. If you're gonna be a (b: Heart Sutra) type of mystic, what would you say? No. Those people who remove mental afflictions from their mind mentally, don't remove any mental afflictions from their mind.

(student: Right they just...)

Get it. I mean, Lord Buddha would say, "get it"? (laughs), you know. Meaning what? Due to their past good karma, when they think...when they focus on their own mind, they are forced to project it as having no mental afflictions. It's very cool. They did not remove mental afflictions from their minds, they collected such good karma, that that good karma, when they look at their own minds, they are forced not to see more mental afflictions, and that's the only way you ever reach nirvana. And that's a short cut...I mean, but actually it's the only way. It's the fast way and it's the only way. And you wanna remove your mental afflictions, clean up your act, keep you book, keep your bodhisattva vows, keep your vow, and then and then one day you'll look at your own mind and you won't see any more mental afflictions, because you'll be forced not to see them because your mind is also a projection.

(student: (unclear) your mind.)

No, you will see your mind. You'll be forced to see a mind and you'll be forced to see it as having no projections.

(student: (unclear) never see the mind then?)

Sorry?...No, you always see your mind. Consciousness never stops. After you get enlightenment, consciousness continues forever, okay. There is never a moment in all time when you have not had consciousness. And even after you reach enlightenment, there will never be a moment when you don't have consciousness. It it's forever. You...it's, the idea that the mind stops when the body dies is a new idea invented in the West and it's a stupid idea, okay. I mean don't think of the the Asian people as somehow being mystical or something like that. They're totally right, they've always been totally right, and this idea that the mind stops because the body stops is a is a new-fangled, foolish idea of some people in the West after about fifteen hundred...you know, just a weird idea, okay. And it'll go away some day, okay. It's just a popular thing right now. Okay. (laughter). The mind is independent of the body in that way. You can put an atomic bomb in your...you can hug an atomic bomb and switch it on, you know, you can't get rid of your mind. It'll be there two minutes later. Okay. Really. You can't destroy the mind. Absolutely no affect on the mind. Why? It's not physical, come on. Okay. Atom bombs only destroy physical things. Yeah?

(student: I just had a quick question...like the Buddha's fourteen unanswerable questions)

Yeah, good, okay.

(student: In terms of (unclear) tathagatas that were dying or (unclear), I mean how how would that...)

He he said, "what about the fourteen unanswered questions". (Lung ma ten chu shi). The...by the way, (lung ma ten) normally means "karmically neutral". Here is has a totally different meaning. (Lung ma ten) means, "the Buddha didn't choose to answer". And they asked him, you know, "does your mind go on forever or not?" And he said "I can't tell you". Meaning, he knew that if he said yes, they would take it to be a self-existent yes. And he knew if he said no, they would take it to be a? Self existent no. Given the fact that what answer he gave they would take it the wrong way, he said, "I'll answer you

later". Okay. And when you become a teacher you'll find out that you have to do that a lot (laughs) okay? All right. (Ta nye du yu) means "do exist nominally", okay. So now we get into a whole new can of worms, okay? This statement by the Middle Way School people, we just meant it didn't exist ultimately, we didn't mean it didn't exist nominally. Everything does exist nominally. This is gonna start a new fight. Okay. And the next section of the (drang nye lekshe nyingpo) is a huge fight breaks out between the Middle Way School and the Mind Only School. So we're gonna talk about that. So, a a a let's pretend I'm a I'm a Mind Only School person, and Patricia Wilde is a...I'm sorry, yeah, you can be a...no, you be Mind Only...I'll be Middle Way, okay? (laughter) And I say...I'll be Middle Way, okay...I say...no, you be Mi, you be Middle Way, I'll be Mind Only.

(student: I'm Mind Only)

Okay. Why do you...wh why do you say everything is a projection when you deny the very thing you're projecting onto?

(student: Why do I say...)

Why do you say everything is a projection? You Middle Way...I'm Mind Only. Okay.

(student: I say, everything doesn't exist by...)

No, I didn't get there yet. I didn't get that far yet.. You say everything's a projection, right? Is that true? Do you Middle Way guys say that?

(students: I don't think...yes...)

Do you say everything exists just through your projection?

(student: (unclear) karma)

Yeah, right, by your cus..all...you can add anything you want, okay, you guys are so far out (laughter) that if you can keep adding whatever you want, I'm still gonna beat you, okay.

(student: Okay. I say it's a projection.).

Do you guys says everything's just a projection of your past karma of whatever you want.

(student: Yes)

Okay. So, and you have to project onto something, right, like there's a cylinder and then you have to

(student: Right)

project that it's a pen, right. Like there is a blue and white cylinder, right?

(student: Right)

Right? So you're projecting on...and and that cylinder is something that doesn't even exist, right?

(student: No, I didn't say that it didn't exist.)

Good. Now she's do...being a good Middle Way School. Oh oh you didn't say it didn't exist?

(student: No)

Then what are you saying?

(student: I said it doesn't exist nominally)

Sorry, no. Doesn't exist

(students: (laughter) Does exist nominally. Doesn't exist ultimately)

Oh oh, she says, "oh I didn't say it didn't exist, I just said it didn't exist ultimately." Okay. I didn't say it doesn't exist nominally, okay. Oh, and and and ultimately would mean like

what, by definition or something like that?

(student: From it's own side)

Yeah, right, so you saying that this pen doesn't exist from its own side, right?

(students: That's right)

Ha.

(student: (unclear))

Huh?

(student: (unclear))

She's Mind Only. She has to say...oh, who are you?

(students: (laughter) No, I'm Middle Way. Middle Way)

Oh, so you say, this thing doesn't exist from its own side?

(student: Right)

And it doesn't exist ultimately?

(student: Right)

So according to you, nothing exists ultimately.

(students: No. We wouldn't say that. Be careful. No. Wait wait wait. (laughter))

No, according to you, does everything exist ultimately? Take away the projection and does anything exist?

(student: No)

No, nothing exists ultimately. So the ultimate doesn't exist.

(laughter)

(students: The ultimate is the emptiness. (unclear)

Wait a minute. Let's go back. Let's go back (laughter) You guys are really confusing, (laughter) (laughs) you know. You Mi...Middle Way people. You you just like...greased pigs, you know, never stay still. (laughter). We'll ask you again. Does this pen exist ultimately?

(students: No)

So are you saying nothing exists ultimately?

(students: We didn't say that, we said that...no no)

They do say that. (Geshe-la whispers: Middle Way does say that, okay, because nothing exists independent of your projections, right.

(student: Right)

If you take away the projection there's nothing there, there's no pen there, it's just a blue and white cylinder, until I think of it as a blue and white cylinder, there's no...yeah, until you project it. So so you're saying nothing exists ultimately?

(student: No)

Just checking.

(student; Yes)

Right, nothing exists ultimately...so there's no ultimate existence.

(students: Ultimately. Not ultimately.)

I didn't ask that.

(student: What're you asking? What're you talking...oh no)

So is there any ultimate existence or not?

(student: yes)

(laughs) How can there be if nothing exists ultimately? You guys are really confusing. Just try to get it strai...you guys wanna talk it over and then let me know (laughter)? That's what they say in the debate ground...they say "I'll I'll be back in five minutes", you know, "you guys talk it over" (laughs) okay. Is there any ultimate existence? Does anything exist ultimately?

(students: No)

No. So is there any ultimate existence?

(student: I guess not. No.)

She said no. So there no ultimate, right?

(student: (unclear))

Is there any ultimate or not? If nothing exists ultimately...

(student: Not from it's own side. Is there any emptiness? Not from its own side.)

Oh, wha'do I mean by "ultimate"? What do you mean by "ultimate"..I'm asking you.

(student: That's what I'm trying to find out what you mean by ultimate.)

Tell me according to you. (laughter) Tell me according to your school, is there any ultimate.

(student: Emptiness)

Is that ultimate?

(student: Yeah)

Yeah, okay. Good answer, okay. She's trying to get out of it and she did. Okay. The question is, even though nothing exists...now Middle Way, according to Middle Way. Does anything exist ultimately? No, because ultimately in the Middle Way School means?

(student: From its own side)

Independent of your projection, okay. So we say, yeah, nothing exists ultimately.

(student: (unclear))

Ul...existing ultimately, nothing exists according to the Middle Way, because if you took away the projection, this could never be a pen. Okay. That's 'ca...something that's ultimate would have to be independent of your projection. Existing from its own side as a pen whether or not you were there to think of it as a pen, okay. But does that mean that "ultimate" doesn't exist?

(students: No)

No, it doesn't mean that. So big difference in the Middle Way School between "ultimately" and?

(student: Ultimate)

Ultimate. Okay. So don't forget the difference. Here it is...and this is the easy way to spell it.

(silence)

Say (dundam) (repeat) (denpa) (repeat) (dundam) (repeat) (denpa) (repeat) (Dundam) is ultimate. (Denpa) means...it's sometimes translated as "truth" and sometimes maybe better translated as "reality...ultimate reality". Okay. Does ultimate reality exist, Miss Miss Miss Middle Way?

(student: (unclear))

Does ultimate reality exist?

(student: Yes)

Yes, and it's the fact that nothing has any nature of its own.

Okay. How's that? Okay. It's the fact that nothing has any nature of its' own.

Emptiness. Okay. According to us...Middle

Way people, okay, us Middle Way people. (Dundam denpa) or ultimate reality does exist, okay. As opposed to (dundampar) or (dundamdu), meaning "ultimately things existing". They both mean "ultimately thing existing". Both of these expressions (dundampar) and (dundamdu) means "ultimately". All right. Do things exist "ultimately"?

(students: No)

Not at all. Okay. Do things exist...can something exist as ultimate reality?

(students: yes)

Of course. What is that?

(student: Emptiness)

Okay, you gotta get used to that...big difference in this school.

Does anything exist ultimately? No. Does anything have ultimate existence? No. Does ultimate reality exist? Yes. Does anything exist as ultimate reality?

(students: Yes)

Yes. Okay. Big difference. Okay. Gotta get used to it, okay. Get used to it. Okay. Got it?

(student: (unclear) existence also began...)

Right. Right. Ultimate reality itself exist ultimately or not?

(students: No)

No. No. It's also a projection, okay. That's ul...(laughs)
I'll ask you again. Does ultimate reality exist...itself exist ultimately?

(student: No)

Middle Way School.

(student: No)

No, okay. Because if it did, like when an Arya was like perceiving it directly or when you thought about it intellectual you'd have to do so without being forced to do so by your karmic projections, okay. How's that? All right? Now...I got some kind of...I think you're gonna need this one...let's see here...this is on your homework...

(silence)

This is directly from the Middle Way School as presented in...you know, by Arya Asanga, okay? Say (chu) (repeat) (tamche) (repeat) (kyi) (repeat) (ngowonyi) (repeat) (mepa) (repeat) (ni) (repeat) (dundam) (repeat) (denpa) (repeat) (yin) (repeat). Okay, (Chu) means what?

(students: Dharma)

Dharma, meaning "existing object"...in this case. Okay. (tamche) means?

(students: All)

All of them, okay? All of them. (Kyi) means "all of theirsssss". Okay, possessive, all right. What's (ngowo nyi)? I'm translating it as "nature of their own", okay, it means "very nature" or something like that, okay. Nature of their own.

(Mepa), in this case, it means "they don't have". Okay. If pe...somebody says "you got any money you can loan ly, loan me?", the guy'll (laughs) go, in the monastery, go (mepa). (laughs) you know, meaning, "I'm broke myself". Okay. So (chu tamche ngowo nyi mepa) neans...means "the fact that no existing object in the world, in the universe, has any nature of its own", okay. The fact that no existing object in the universe has any nature of its own. Okay. By the way, some translators...baby translators say, "the fact that every object in the universe doesn't have a nature of its own." It's...we don't say that in English, you know. "Everybody in this room doesn't have money." We say, "No one in this room has any money", okay, I mean that's just a in in English syngtax...syntax. If you're learning Tibetan and you're learning to translate, please, you know, say "no object in the world has any nature of its own". That's all. You don't say in normal English...although you could say it in translator English..."every object in the world doesn't have any nature of its own". Okay. That doesn't make sense in English, okay. (Dundam denpa yin). Say (dundam) (repeat) (denpa) (repeat) (yin) (repeat). (Yin) means "that's what it is". (Yin) means "that's what it is". What? (Dundam denpa). That's what ultimate reality is. You want to know what ultimate reality is? It's the fact that nothing in the world, including this pen, has any nature of its own. Does it have any nature of its own?

(student: No)

I'll ask you first. Does it have any nature of being a pen of its own?

(students: No)

No. But doesn't it have any nature of being white of its own?

(students: No)

You gotta say no, okay. Does it have any nature of being a cylinder above it own?

(students: No)

No, you see, you keep going down in level, level, level, level...you'll never find anything. (ta nye takpay takdun tselway tse-ne mepay chir), you know. When you look for the thing that gets the name, you never find anything. Very famous, okay. If you take away the name, if you if you don't think of it as a pen, and then you don't think of it as a cylinder, and then you don't think of it as white, and then you don't of it as long, and then you don't think of it has a half of being wrong, and you keep going down, down, down, down...it's the onion skin theory of Madyamika. Okay. Really. Each time you focus on the next level, you are again projecting, okay. And if you keep that up, you'll never find anything. Does that mean that you should go around in a daze and think that nothing exists?

(students: No)

Go stand in front of a cab and let us know, you know (laughter), send a...send a postcard from the hospital and tell us if there's a an illusion you know...the bill and your broken legs, (laughs), you know what I mean? Okay. No, you shouldn't go around in a daze and think that nothing exists. It's not the point. You should immediately start keeping an ethical way of life. If you understood what I'm saying, the immediate implication is, I better straighten out my karma pronto, you know. Why? Because everything's empty. Okay. I mean, this is real Madyamika, Okay. It leads to, you know, this whole world of enlightened beings being good to each other. Okay? That's pretty cool. All right. Okay. Next question. When they said, "nothing exists ultimately but everything does exist nominally", there's another way to say that. You can divide the whole universe into two realities, okay. It's called the "two truths"...I hate that. Anyway. Truth means "reality", okay. Normally truth means "a statement", or something like that. Like it's a truth that my credit card's always over spent, or something like that, okay? That's just a truth. But think of it as "reality", okay. Re...think of (denpa) as "reality", you don't have to translate as "two truths"; it's "two realities", okay? It's tru...two realities. In fact there's a big debate about it in the monastic textbooks. They say it cannot mean "truth". You know,

technically, the word is "truth", but if you, if if you said that it meant "truth" you'd be wrong. You can not translate it as "truth". Why?

(student: 'Cause one of the (unclear)

Because of this word right here.

(silence)

Say (kundzob) (repeat) (denpa) (repeat) (kundzob) (repeat) (denpa) (repeat) (Kundzob) means "fake". (Kundzob" means "deceptive", okay. Like (dsob tsu) in modern Tibetan means "a person, a faker, like a person who's pretending to be a spiritual teacher and hasn't studied and can not help you and is, you know, collecting your money or something like that. (Dsob tsu). Same idea. It means a fake or a someone who's not for real, okay. So (kundzob) means "fake or deceptive". (Denpa) means "reality", okay. And in the monastic textbooks they say, "come on, you can't call it 'truth' because then what would this translate as?"

(students: Fake truth)

Fake truth (laughs), come on. It doesn't mean truth, it means reality, okay. All right. You can't...they, I mean they would say you can't translate it as "truth". Now some people go and call it "relative truth". There's no word in Tibetan for relative. There's nothing about this word that means "relative". There's never been any word that meant relative. There is an idea about relativity in Buddhism that, you know, compared to a short thing another thing is shorter, or compared to this thing another thing is longer...that does exist. That concept is discussed in totally different contexts in totally different books. Nothing to do with this. I don't know where they got "relative truth" from. Okay, you can junk it. Call it "nominal reality"...which is correct, meaning...nominal meaning "projectional", nominal "names" meaning the names that you project onto things, meaning the the reality, the penness you project onto pen, okay. That's okay. You can say nominal reality. (Ta nye...ta nye du yupa). We already had it. But

(kundzob, kundzob) is very clear. (Kundzob yupa...kundzob denpa) means "fake reality; deceptive reality". Okay? Why? There's a state of mind that thinks this pen comes from its own side. But in fact it doesn't, and so that pen is faking you out. Okay. That pen is deceiving you, okay. And that's all. That reality which deceives you, that reality which fakes you out, is called (kundzob denpa). Okay. So everything in the universe is either ultimate reality or the reality that fakes you out. The reality that deceives you, okay. By the way, do Buddhas get deceived by pens?

(students: No)

No. So there's a little bit more to the definition. "That reality which deceives a deceived state of mind". (laughter) (laughs), okay? Okay? You gotta say that. Otherwise Buddhas couldn't see pens. All right. So the real meaning of this...(kundzob) means...samvrti in Sanskrit...means "it comes from...the the reality was named from the state of mind that doesn't get it". Okay. (kundzob) means "the state of mind that that is faked out", and so we call it, "the reality which is the reality to the state of mind that gets faked out". That's the real meaning of "deceptive reality". The word "deceptive". So "relative" gets even worse. Okay. Okay. (laughs) Okay? Why? Wh wh what is the second kind of reality? Deceptive reality. Why do you call it deceptive? Because there's a mind which gets deceived, and the word "deceptive" refers to that state of mind, not to the reality, okay. (Kundzob) refers to the mind which is faked out by that reality, okay. That reality only exists with reference to a faked out state of mind. What is that state of mind...well how is it faked out? Well, the pen appears to exist from its own side...but in truth it doesn't, okay? What's deception mean? When you say "he deceived me, he faked me out"...there's two elements have to be there, what?

(students: (unclear))

Has to appear one way and has to be in reality something different, that's deception. You can only have deception if two elements are there. What? Looks one way but really is a

different way. Then you have...deception, okay. He deceived me. Why? Oh he said he was a nice guy and later I found out he wasn't. Okay. What? Appearance of nice guy and reality of not nice guy. Okay. He said he was trying to be my friend, but I found out he was after my money. Okay. Appearance...trying to be my friend. Reality...trying to get my money. Okay. That's deception. Deception requires that something appear one way and be a different way, okay. What's the deception with regard to this pen? To a (kundzob) state of mind? What's the deception?

(students: That is comes from its own side)

Looks like it comes from its own side, doesn't come from its own side. Who cares? What's that got to do with my happiness?

(student: (unclear))

Go to work, meet a bad person, if they come from their own side, you're in trouble. You can't change them. Okay. What's the self-existent way to change a bad person at work?

(students: (unclear))

Go talk to them, discuss with them, try to reason with them, or shoot them if you get a change (laughter), okay, all right. (laughs). What's the Buddhist way to change them?

(students: Be (unclear))

You clean up your act and they'll change, because it's all your projection. Very interesting. When you meet a person who has a particular irritating habit, the only way to remove it is to change yourself. Okay. And thinking any other way causes all your suffering. It's very interesting. If you have a person near you, like your husband or wife, or whoever, who irritates you (laughter) and they're doing some certain thing that irritates, like they speak lies all the time or something like that...why is that happening? Because you lie, okay. What's a self-existent way to change them? Go talk to them, "please honey, don't lie any more. You drive me crazy with these lies",

okay. Get angry at them. Yell at them, okay. What's the...what's the Madyamika way to change them. Strictly avoid lying. And purify your old bad karma, you know. Purify the old ones...what's the best way to purify your old lies?

(student: Stop right now)

Stop lying completely, even about small things, okay? And then they they just change, you say, "I can't believe it, my wife hasn't lied for six weeks", you know (laughter), "wonder what it is", you know. Okay. That's the Buddhist way to change your whole world. Last question. What's the natural reaction to someone who lies? I mean, or someone who yells at you?

(students: You yell back)

You yell back, you see what I mean...yeah, to a to a (kundzob) state of mind. You see. You yell back. That's exactly the worst thing to do. It's exactly how to make them stay in your life. It's really weird. I repeat. If anyone around you is showing some kind of behavior that you don't like, examine it, and then remove it strictly from your own life, and they will change, and that's the only way to change them. It's very cool. If you kept this up over a long period of time...you'd be a (tantric) deity, and you'd be stuck in (Vajrayogini)'s paradise, okay (laughter)...you'd be forced to be seeing it, you know, twist my arm. Right.

(student: Does the Buddha mind still project?)

He says, "Does the Buddha mind still project"? Yeah, sure. No problem. But then they go around saying, "oh look, Buddha paradise, body of light, omniscient mind...yeah, that's a cool projection, I think I'll keep that up". (laughter) Okay. I mean they understand it's an illusion in a way and they and they like it, say okay, "let's keep doing it".

(student: (unclear))

Huh?

(student: How about the pen?)

How about the pen what?

(student: Yeah, I mean how would they see it...also light?)

Oh they would see this as...every detail of the pen would create total ecstasy in them. I mean, they would touch it and get ecstasy, they would look at it and get ecstasy, if they had got blue ink of their finger it would cause them ecstasy...everything causes them ecstasy.

(student: Do they see suffering?)

Do they see suffering? Diff...very difficult question. He keeps asking me this question...now he's done it in public. He's really bad (laughter). Okay. (laughs) I'll give you the standard answer and I believe there's a higher answer. Okay. I'll give you the standard answer. They perceive how you suffer...they perceive you perceiving suffering, but they don't perceive it the same way. Like they can see tha...they unde...they perceive that you are perceiving this as something harmful, for example, but they don't perceive it that way. Okay. I mean that's the standard answer, how's that? Okay. They perceive that you perceive it that way. But they don't have any personal experience of suffering, okay, 'cause they can't, okay. But they can perceive that you are perceiving that, all right. Does that hurt them? No. Does it make them sad? Yes. Is that a kind of suffering? No. It's a kind of compassion and it feels good, okay. All right. That's, I mean that's a standard answer. Yeah?

(student: (unclear))

Yeah, yeah, yeah, and that's a...and that's a sweet feeling, it's a sort of a sweet-sad feeling, how's that, okay? All right. So that's (kundzob denpa) and (dundam denpa). Yeah?

(student: I'm trying to get the Mind Only point of view as the

benefit of the (unclear), and it seems to be from the way you described their point of view, that, if you take, if you take an object and you remove everything that they would have named as a (kun tak), they would say there's something that still exists or something.)

You're correct. Yeah. He said...let me repeat it for the microphone, okay. He said, "it seems to me that even in the Mind Only School, if you took away the (kun tak), right...which is sort of like the projection, then still there'd be some reality out there of a pen, right?" And and they would say...I think they would say, I think generally the Mind Only School...remember we said that there's the real pen and then there's this veil over the pen which is your (kun tak) of it and then there's the mind perceiving the pen and sometimes you get to the real pen but you never really...sometimes you..most of the time you don't and you're perceiving the the the the vision of the pen or something like that.

(student: But my question is that once you've taken away all the (kun taks) and then there's the real pen,)

Yeah

(student: They would also say the pen is a product of your own karma.)

They would say that. He said, "would...you know, if you stripped away the (kun taks), and just had "the real pen" out there, the (shen wang) pen, by itself, and you're perceiving it, is that a result of your karma...they'd say yes.

(student: So it's getting to a point that it's very close to...)

Oh, the sweet thing about...he said "it's getting very close"...the sweet thing Mind Only and Madyamika is that they are so close. And we're gonna get...later on tonight we're gonna get real close. (laughter) You know (laughs), okay, and and it makes you aware that Mind Only was an artifice of Lord Buddha to push you up to Madyamika. You can start to get a real feeling of

how he's lifting you up and you...just a little ways to go and you've slipped into Madyamika. See what I mean. It's a...he invented it to get you really close to Madyamika. And it is. Yeah.

(student: It it seems to me so far, from what I understand of it the differences only have to do with the mechanizations of karma and how they work with (unclear) characterized as working (unclear).

So he said, "the main difference is how karma works or how the how the mechan...how the how the process of karma works. Yeah. That's true. That's partly true. There are like eight classic differences between the Maydamika Prasangika and the others, and you should study them sometime. It's one of them...it's similar. Yeah? Okay.

(student: (unclear) when he said...maybe I'm just remembering this but I I thought (unclear) that at one point Vasubandu had argued (unclear) divisibility of matter to the point where you keep on splitting and splitting and splitting until where (unclear) emptiness anyway, right, within the Mind Only context as well)

We're gonna get to that tonight. We're gonna get to just that tonight. In fact we'll probably do it...I don't know, they always put Subuti or that Bodhisattva out there to ask the question to get us to the next subject. Okay. So that's the difference between ultimate reality and...relative? Nah. Deceptive reality, fake reality, okay, according to the? Middle Way School, okay. How do you think...and if you get the right answer you get refreshments, okay...(laughter)...how do you think the Mind Only School would say the difference between ultimate reality and deceptive reality is. It's pretty easy, actually. Think of the three categories.

(student: (Yong drup), emptiness and (shen wangs))

Yeah. Let's say, (kun taks) are deceptive reality, okay, 'cause they don't really exist, they're just made up with your mind,

okay. They don't have an existence from their own side or their own identity. They are constructs. And the other two are ultimate reality. Okay. Because they are not just made up in your mind, okay. This pen is is, come on, pens is a pen, you know, so they really divide it along lines of what?

(student: The (shenwangs))

Existing by:

(student: Definition)

Definition. So it's pretty simple in their school, okay.

(student: That's where's the difference, the (shen wangs) goes in with the...that the (shen wang) is part of that, right...)

Right. (Shen wangs) exist by definition. And so does emptiness. And those...and you know, you you believe that. You know, you can say, you know, when I'm having some kind of bad day and I just make up something in my mind, I understand that that doesn't have reality. But my boss is there. He's a bad guy. I mean, he has some ultimate reality. It's not I'm not just making that up.

Okay. Three people in the office agree with me...that confirms it. (laughter) You see what I mean? You believe that.

Especially when you get confirmation from somebody else in the office. And those who don't agree with you? Something wrong with them, okay? They didn't have a (tse ma) yet, they didn't have a pramana (laughter) about your boss, okay. They didn't have a correct (laughs) perception yet about your boss. They but they will, as soon as you create enough gossip and rumors in the in the office, you know, they'll come to believe you. Okay. So so in their school it's pretty simple. That's the difference.

Okay. There was one from...oh Mr. Middle Way okay,...it's Miss Middle Way...another question for you. Let me see if I get this straight. So you say nothing exists at all, right?

(student: No)

Oh oh you think something does exist?

(student: Yeah. Something exists nominally.)

Oh nominally, I see I see. And established to what state of mind?

(student: Oh nominally, oh I guess)

To the direct perception of emptiness by an arya or everyone else's kind of perception?...nominal things.

(students: uh uh)

I mean do you have to be an arya to se...to brush your teeth?

(students: No)

No. Okay. So what state of mind is it, pray tell, Miss Madyamika who is which is perceiving everything else. Is it a (dundam) state of mind or a (kundzob) state of mind?

(students: (Kundzob))

It's (kundzob). Right? Deceived state of mind, right? Deceived state of mind. Right? Now. Does what it perceives exist ultimately?

(students: No)

As we say it does. When when you're looking at your toothbrush

(student: No No)

does it exist ultimate like us Mind Only School people say it does.

(student: No)

And and and is that state of mind correct or mistaken...is it deceived or correct? (laughter)

(student: The mind that realizes that it doesn't exist ultimately...)

I didn't say that. I...let's go back (laughter). Okay. Okay.
You perceive your toothbrush. Looking at your toothbrush.

(student: Which is a (unclear))

And and and what state of mind establishes the existence of this toothbrush?

(student: (Kundzob))

Yeah, (kundzob). Which is...it means in English what, pray tell, Venerable Sir (tse dang denpa).

(student: Deceptive)

A deceived state of mind. Okay.

(student: Right)

A deceived state of mind. And and that state of mind thinks what about this toothbrush?

(student: That it...)

That it doesn't exist

(students: Ultimately. That it does...no wait...I said it right.)

(laughs) Oh. does it does it believe

(students: The (kundzob) the (kundzob))

Does that state of mind believe this toothbrush exists?

(students: You're leaving out a word...(unclear))

Does that state of mind believe that this toothbrush exists?

(students: Yes)

Is it deceived?

(students: Yes)

(Tsa). So...

(student: Because you...)

You guys think nothing exists.

(students: No)

I just finally

(students: (unclear))

Finally I cornered you. (laughter). Finally you admitted it. Finally you nihilists...now I'll go home, you know. Middle Way people get out of here (laughter) you know. Okay. We'll go through it again (laughter) we'll go through it again.

(student: Don't worry, we don't exist anyway)

Does the (kundzob) sta...does the deceiv...does. is this toothbrush's existence established by your deceived state of mind?

(students: Yes)

So if that's a wrong state of mind, then this toothbrush doesn't exist. Right?

(student: Existence as existing from its own side)

Come on. I just caught you. (laughs) You finally admitted it,

you know. Nagarjuna, all you guys are nihilists (laughter), you know. You think nothing exists. You probably deny karma too. (laughter), you know. No, that's where they go from there. And they say "you probably say that there's no morality. You probably say you don't have to keep my book anymore," you know...why? Because the state of mind that establishes the existence of a toothbrush is deceived. And it thinks the toothbrush exists, and since it's wrong, well then, the toothbrush doesn't exist. And neither does karma, or morality...you can do what we want now, okay?

(student: Wait..(unclear))

You didn't wai...you didn't say all that.

(student: (unclear))

I didn't ask you, I didn't ask you, did the (kundzob) state of mind think that the toothbrush was self existent or not. I didn't ask you that. I don't care. You guys are crazy already. (laughter) Just get down to the basics. Does the (kundzob) state of mind, does the deceived state of mind think that this toothbrush exists.

(students: Yes)

And is it mistaken? Is it a mistaken state of mind?

(students: yes)

Yeah, so then the toothbrush doesn't exist. You guys admitted it...finally.

(students: Nominally)

You finally admitted it. Okay (laughs)

(students: The same way that you say (kun taks) don't exist...it's the mind...Nagarjuna, back to that one...toothbrush)

By the way, this is what...the Mind School is like patting themselves...Mind Only is like saying, "we finally did it", you know, by the end of this section they're like "we finally proved you guys wrong", okay? What's Middle Way gonna come back and say, very simple...very simply?

(students: (unclear))

How is that state of mind mistaken? Why do we call it mistaken?

(students: Existing in dependence of itself. Exist from their own side)

Yeah, it's only mistaken about that angle.

(student: Of how it relates to that...)

About whether it exists by definition or not. About whether it exists as a projection or not. It's only mistaken about that. It's not mistaken about, is it white, is it blue, is it a pen, is it a toothbrush, okay. When we say mistaken state of mind we're only talking about from one angle, which is what? Mistaken about its ultimate nature, okay, mistaken about that. Come on, okay...we never said mistaken about everything. All right. Of course there's a toothbrush there, that's why, you know, my teeth aren't that yellow, you know (laughs) okay. It does something, all right, okay. But but by the way, the Mind Only chooses to stop the argument three minutes ago. "Aha, we finally got you." You know, "you you do agree that everything doesn't exist because you say the state of mind that thinks that those things exist is mistaken." And then you can say what? (Cha ba ma chu) (laughter) okay, okay, it ain't necessarily so, okay. Just 'cause that state of mind is mistaken with regard to one aspect doesn't mean it's mistaken about the very existence of the toothbrush, come on. Yeah?

(student: But if you ask the same question to the Mind Only School might think this way, right? The ignorance that Mind Only sees the (unclear) and (unclear) (kuntak) or (shenwang)?)

You asking me as...I'll be the...I'll be a Mind Only person. It's...is it (kuntak) or (shen wang)? Since it's a state of mind it's a (shen wang). It's an existing state of mind. Yeah. All mental things are (shen wangs)...changing objects. Dependent objects. It has constructs in it, it makes constructs, but it itself is not a construct. You stupid Middle Way people would say that. "Everything's a construct", you know. We don't say that. It has its own true existence from its own side. It ha...because it has its causes, okay.

(student: (unclear..ignorant state of mind, and that)

Yeah, ignorant state of mind, correct state of mind, wrong state of mind, correct state of mind...it doesn't matter. State of mind...is a changing thing, okay, it's a functional thing. It's a (shen wang). Now. Next question. They dig out some books, you know, they...somebody digs out some books by...said to be by Arya Asanga, it's called (b: The Great Commentary to the Sutra in which the Buddha Explains His Other Sutras), okay. And Je Tsongkapa says "come on. That's not by Arya Asanga", you know, they 'cause they they wanna show that they're trying prove their case with some more stuff, you know...they're trying to shift...they're trying to say some weird things about the Mind Only School that the Mind Only School never said. And he says, "come on. That book wasn't even written by Arya Asanga". And they say prove. And he says "didn't you notice he quotes Dharmakirti?" (laughter) okay. Dharmakirti's like three hundred

(cut)

Mind Only School does believe in the existence of external objects. Then...since it's so popular in the west to say that the big thing about the Mind Only School is that this pen is part of my mind. Okay. That's what Mind Only School means. We asked Geshe Thubten Rinchen to to clarify that point and he actually...he was like excited 'cause he said so many people even in Tibet got it wrong, about what it means to exist "externally", you know. Does Mind Only mean that this pen is part of your mind? You know. That that he purposely went into this long beautiful explanation about what do they mean in the Mind Only

School when they say "this pen doesn't exist externally". As an external object, okay. And we're gonna cover that after refreshments, okay, 'cause its beautiful, it's really beautiful, and I think, you know...by the way, this is our last night on the Mind Only School 'cause then we go to the lower Madyamika...in class nine and then, so that we end the seven year suffering on a good note (laughter) we go to Prasangika, highest Madyamika, okay. So we're gonna wrap it up by explaining what the Mind Only School doesn't believe. And and why all those Western scholars are crazy when they say certain things about the Mind Only School, okay. And then we'll we'll we'll back it up with scripture and everything else, okay...after...take a...have a nice externally existing cookie and come back, okay.

(break)

Okay, four great schools of Buddhism. Ancient Indian Buddhism, okay. By the way, don't confuse them with the Tibetan schools...I get people, they go home and they tell their friends, "Michael Roach criticizes all the other schools". And (laughs) these schools finished about, you know, a thousand years ago (laughs) okay, so I figure its safe now (laughs) (laughter) okay. These are not the Kagyu, Sakya and Nyingma, okay, these are...we're talking the four great school of ancient India, okay. What do they say about external objects. This is the way Geshe Thubten Rinchen explained it. Very beautiful explanation. By the way, nothing I say in these classes is my own, you know, it's all from the pure holy Lamas that I taught...that I learned from, okay. So, ninety-nine percent of all this seven years has come from Khen Rinpoche Geshe Lobsang Tharchin, and everytime you get a chance you should thank him, because without him you wouldn't have one word of this stuff and then, you know, this tiny part at the end came from Geshe Thubten Rinchen, okay, whose also incredible. More than incredible. Okay. So here we go. Four schools. What's the first one?

(student: Vaibhashika)

You can call it Vaibhashika. I I I like, you know, easy way you can call it the Abhidharma Schools, okay. So I don't mind if you

say Abhidharma. In English you can say "detailists". Why are they called "detailists"? Because they follow an ancient book called (b: The Detailed Explanation). And that's all.

Detailists. You can think of them as the Abhidharma Schools, okay. Hinayana or Mahayana?

(students: Hinayana)

Hinayana because?

(student: (unclear))

They explain emptiness in a certain way. Not because they come from Burma or Thailand, and if you come from Thailand, you may be Mahayana or Hinayana according to this way of looking at it...it's just how do they think about emptiness, okay. Next school.

(students: Sutras)

We call them the "Sutrists", okay. The Sutrism school, in Sanskrit Sautranika, not to be mixed up with the Svatantrika which come later, okay. Anyway, if you put "sutrists" on your homework, that's fine. Okay. Why are they called Sutrists? They love to quote sutra, okay. To them sutra is everything...all right...certain sutra, okay (laughs) all right. Hinayana or mahayana?

(students; Hinayana)

Hinayana. Okay. Again in their viewpoint about emptiness mainly. Okay. Not that they don't have compassion or something like that. Of course they do. Okay.

(student: (unclear))

Next...sorry?

(student: Is that also called the logic school?)

Yeah, I call them sometimes the logic schools, and sometimes I call them the "perception theory" schools, okay, 'cause that's their big deal...logic and perceptual theory. Okay. that's the first two. Now we split. Now the second two are Mahayana, okay. What's number three?

(students: Mind Only)

Mind Only. Mind Only also called the (nelnjour chupa) meaning yogachara, okay, so yogachara means "followers of deep practice" or something like..."those who follow deep practice". You can call them Mind Only or deep practice school, okay. (Nelnjor chupa).

(student: (Nelnjor))

Mind Only is chittamatra and (nelnjour chupa) means "those who practice deep meditation, or something like that, deep practice...deep practice school. You can call them either thing. Okay. School number three can either be called Mind Only School or Deep Practice School. How's that? Which incorporates the word "yoga"... "yogachara", okay. Yogachara. Okay. Okay. So Yogachara and Chittmatra mean the same thing. Deep practice or Mind Only School, same thing, okay? Last school is?

(student: Madyamika)

Madyamika. Middle Way School. Which of the schools believes that external things exist and which schools says they don't, okay? The first two schools, the two lower ones, they say exactly the same thing, exactly the same thing. External objects do exist, okay. They say exactly the same thing. And the way they describe the existence of external objects is exactly the same, okay? And we're gonna get into it, all right. Now interestingly, part of school number four, meaning the?

(students: Middle Way)

Middle Way School...you can split the Middle Way School into two parts. The upper part is called (Prasangika...Prasangika) is

actually a kind of logical statement called a (teln gyur) and (telngyur) means, you know, if if somebody there says...every fruit is red, you know, so I, you know..go ahead...say "every fruit is red".

(student: Every fruit is red)

Yeah, so I say, "oh, so I guess oranges are red too, huh?" That's a (teln gyur)...that's a (prasangika). (Prasangika) is a is a like a sarcastic statement, okay. (Teln gyur) in Tibetan; (Prasangika) in Sanskrit. And the upper half of the Madyamika School is called Prasangika 'cause they like to use them. They think that another person can gain a correct understanding of emptiness solely through a sarcastic reply like that (laughter), you know, okay. That's why they're called "Prasangika".

(student: They don't...)

Oh, so, I guess a a dog would see it as a pen? (laughter)

(student: Is that were debate comes from?)

You see, and from that, they believe that a person can get an understanding of emptiness, just from that. I don't have to say, "look, it's empty, I can prove it", you know. You just, you just say "oh, oh"...you say "does this pen come from its own side", okay? "I think the pen comes from its own side". So I don't argue emptiness with you...blah blah blah blah blah. I just say, "oh, so I guess a dog would see it as a as a pen also, right"? And that's a (teln gyur), that a prasangika. And they believe that prasangikas...that that logical method called "an absurd consequence" would give you an understanding of emptiness. So they're called "Consequence School"...I I like to call them "Consequence School". Okay. The lower half of Madyamika is called the (rang gyurpa) in Tibetan and that means "independent school", okay. Independent. Why do they...why are they called "Independent School"? They believe in a kind of reasoning that has some kind of independent existence or independent effectiveness that the higher Madyamika school doesn't believe. So it's it's how they view the process of logic as somehow being

independently functional or something like that...okay, it's a long story and I don't want to go into it, okay...so how many schools you got? Now you got two inside of the Madyamika School. Lower Madyamika being the Independent School. Higher Madyamika being the Consequence School. Which one is Nagarjuna?

(students: Consequence)

Consequence. Okay. Which one is Je Tsongkapa?

(students: Consequence)

Which one is Arya Asanga?

(students: Consequence)

Consequence in Mind Only sheeps clothing (laughter) (laughs), okay, all right, all right, got it? Vasubandu?

(students: (unclear))

Consequence. In...he, I mean he's not even Vaibhashika clothing. He admits he doesn't believe in the Vaibh...at the end of the (b: Abhidharmakosha) he says, "hey, I'm just reporting what they say". Okay. All right. So all these guys...you know, if you see emptiness you're automatically prasangika anyway. Okay. If you understand emptiness you're already Madyamika Prasangika. Okay. Like that. In it's correct version, okay. So the upper half of the Madyamika School also says external objects exist. That's kind of weird. You got the two lowest schools and the highest half of the highest school agreeing on something. What am I gonna say next?

(students: But in a different way.)

(laughs) But in a totally different way. (laughs) Okay. All right. Got that? Okay. If you ask some guy from the Abhidharma School, you know...Vaibhashikas...detailist, do you believe in ex...do you believe this thing is exists as an external object? They say "of course". If you ask a Sutrist guy, "does this exist

as an external object", say, "sure. Same...I I agree with exactly what he says." And then you go to a Madyamika Prasangika and you say, "Does this exist as an external object, and they say, "sure it does". "Well, do you agree with them?" "Oh no, no way (laughs), you know. What they mean when they say external and what I mean when I say external...completely different things. Come on...you think I'd agree with those guys?" All right. So we gotta find out what's the difference between those two. Now we got how many schools left.

(students: Two. One and a half.)

One and a half. Good answer, okay. One and a half. Let's go to the Mind Only School. Do they sa...do they, would...if you say, "does this exist as an external object", would they say yes or no?

(student: Yes. No. The upper one. Upper Half).

Mind Only. Mind Only.

(student: Mind Only. Yes. Yes)

No, they'd say "no way". No way, okay. That's not an external object. Does that mean that they believe that this pen is somehow part of my mind, and is that why they're called Mind Only? Not at all. And we're gonna talk about it later today. We're gonna talk about it later. Okay. And...ninety-nine percent of the people who hear the word Mind Only and one hundred percent of the people who hear that Mind Only School doesn't accept external objects, believes...they're totally wrong, they think they don't think this thing exists outside of me, or that it's part of my mind, okay, and that's not what they believe at all. Okay. And this is what's cool about this clarification...this is the last thing you're ever gonna learn about the Mind Only School..it's kinda cool. By the way, you've covered most of the main points of the Mind Only School okay. You've covered in the (b: Diamond Cutter) you had (kun chi), alayavishyana, and so you had a good presentation on that. Okay. Anyway. We still got half a school left. Who's that?

(students: Independents)

Independents, which is the lower half of the Middle Way School, okay. Okay. You can split them into two, okay. There's a (neIn jor chupay ou ma rang gyurpa) and a (dode chupa ou ma rang gyurpa). Okay. And it was on the dis..transparency and whoever didn't bring a bulb tonight saved you fifteen minutes. 'Cause they're really long names, okay. (laughs). So Thomas, you can't mark 'em wrong. Okay. But you can mark 'em extra wrong on something else. Okay. (laughter) All right. (laughs). So we can split the Independents into two parts: those who kinda lean towards the Sutrists, and those who kinda lean toward the Mind Only. Okay. Those who kinda lean towards school number two, and those who kinda lean towards school number three. Now what do you think the the guys that kinda learn towards the school number two say about external objects?

(student: That they do exist)

That they do exist. Okay. 'Cause that's what school number two thinks. Okay. So the part of the Independent School which is called "Those Who Lean Towards the Sutrists", say that external objects?

(students: Do exist).

Do exist, okay. Would you guess that they think that they exist in the same way?

(students: No)

No, 'cause they're much smarter, right...careful...this is a lower Madyamika School, okay...How about...by the way, when I talk normally about Madyamika School, I'm usually talking about Prasangika. Okay. When I normally say "Madyamika"...in these arguments...we've been speaking mostly from the point of view of Prasangika. Yeah?

(student; So when you say "which school", sometimes I say

mahayana and then other times I say Prasangika...what should you really say?)

Middle Middle Way's okay. Madyamika's okay. Mahayana means "Mind Only and Mahayana...I mean Middle Way.

(student: Madyamika (unclear))

Yeah, Madyamika's dan...no, to say...yeah, to say Mahayana's a danger answer 'cause you're covering Mind Only and Middle Way. Okay. Yeah.

(student: Can just say Middle Way)

Yeah. Yeah. Yeah. Because not only...not all Mahayana's are Middle Way...there's Mind Only

(student: Define Madyamika or anything?)

That's a long story. That's a long story. Okay. What do you think the Independent School inside the Middle Way School, those guys who are leaning toward the Mind Only School say about external objects?

(student: Don't exist)

Don't exist. Okay. So in essence we have one and a quarter schools say? (laughter)...huh?

(students: That they don't exist)

That they don't exist, and you have two and three quarters schools saying?

(student: They do exist)

They do exist. Okay. No problem. Right. I'm setting you up for that, okay, so no problem. Now, what do we have to do? Where do we have to go from here?

(students: (unclear))

Yeah, figure out when they all mean when they say it does or it doesn't exist as an external object. Okay. Lower two schools say...that a thing..this is Abhidharma and Sutrists, okay...Detailists and Sutrists...Detailists and Sutrists...they say something exists as an external object if its made of partless atomic particles. Atomic particles which are so small that they cannot be divided further. They're so small...this is the first two schools say that external objects do exist and the test of an external object is anything which consists of atomic particles, the basic building blocks of all matter, okay. Physical objects which exist, which are composites, or which are big bunches of atomic particles, and those atomic particles are so small that they don't have a left and a right side. (laughter) They don't...they are...they don't have any width, okay? All right. They're so small that they don't...they're called (cho ke) they're called (cha me pa- du ten cha me pa)...(du ten) means "atomic particle"...what do they call an atomic bomb in modern Tibetan? "(Du ten gyi) bomb". (laughter) (laughs) Okay. (Du ten gyi) bomb. Okay. And (du ten) means "an atom", and then (cha me) means "partless...meaning there's no sides", you couldn't divide it further, okay. And when you think of it, you know, think of it...it's totally infinitely small, like even in your mind, if you tried to picture it, it wouldn't have a left and a right side. And how long would it last? You see...it would be like infinitely short in duration also, so it's like this idea that there is...by the way, get this, and I'm not, this is not what I'm teaching tonight, but, the Abhidharma School says this is ultimate reality. Ultimate reality. Yeah...anythi...that's ultimate, you know, something that even mentally you could no longer divide further. So that's kinda...that's their idea, "now this thing really exists". You know, this is this is the stuff that all, that that everything in the universe is made of, you know. Sound familiar? You know. That's how we have to manipulate our universe, go down to those molecules, shift them around, make new chemicals...this will solve problems of humanity, you know what I mean? Okay, I mean their idea's like, if you could like manipulate these smallest particles in the right way everything's be all right and that's real. If

something had those particles, that's real, you can touch it you can smell it you can break it, you know, that's reality, okay? Sound familiar? (laughter) (laughs) Okay. All right. But I mean in Buddhism that's considered the the (laughs) dumbest system, okay. All right. Okay. I mean, forget projection, or karma or, you know, you know...something's real when I can break it, chew it, touch it, you know, it has particles...okay...atoms, okay. Now, it's very interesting. What's the next school up?

(students: Oh up...third...Mind Only)

Yeah, Mind Only School. And what do they say?

(student: External objects don't exist).

External objects don't exist. All they mean is this...I wish to god somebody would have put it in the word, right. They don't exist the way those other two guys think. Simple. (laughter) Okay. Does that mean this...the Mind Only School thinks that this pen is part of your hand? Nothing to do with that, okay. Now you can quiz your friends...your Buddhist friends. Heh heh. Does Mind Only School think external objects exist? No. Well, so they think it's mind, everything's mind, right? And they'll say yes. And you'll say, "no stupid, Abhidharma and Sutra...sorry...yeah, Sutrists and Detailists think that stuff is made from tiny particles that have no parts and all the Mind Only School is saying, get it?...there's no such thing...how could you have a particle that had no sides, I mean, how could you have a physical thing that didn't have a left side and a right side? That's all. They just reject the idea of a? Partless atom. And therefore, they say, your idea of what an external object is doesn't exist so external objects, as defined by those two lower schools, don't exist, and I wish they would have put that in the Mind Only descriptions, right? So does the Mind Only School say that external objects don't exist? Yeah. What do they mean? External objects don't exist the way those other two guys thought. You know. That's all. That's all. Okay. Now you can impress your friends at Jaffa Coffee Shop in the morning (laughter)...what does school number (laughs)...first quarter of number four think? Who do they side with?

(students: First quarter...who's first quarter?)

They side with the Sutrists, but when we say side with we're kind of saying they're a little bit different, right. What they say is, we don't agree with your idea that external objects means a physical thing without, you know, that's made of atoms that don't have parts. Why don't you say, a physical thing that's made of atoms that don't have any identifiable parts, I mean, they're so small that we can't identify left and right. See there's a big difference there. They're saying they do have width, they do have sides, they're just so small you can't tell they have sides.

That's a big difference. Is that easier to accept? That's more of Western scientists, I think. If you went up to Western scientists and said "do a do do the tiniest particles that have a (unclear) width measurable nanosecond width, they say, yeah they have some width, you know, they have some somekind of stuff like that. And and that's about the viewpoint of the...Sutrist leaning Independent part of the Middle Way School. Got it? Okay. I'll say it again. You can divide the Middle Way into two schools. I'm sorry, let's call it two groups. And the lower group is called Independent. And the lower part of the lower group, which is called "Those Guys who are Leaning Towards the Sutrists", which is school number two, say "we kind of agree with the Sutrists, yeah, external object means any physical thing that's made of atoms, but we don't call them "partless atoms"...we're not that stupid, okay? We think they're atoms that don't have any sides that you could recognize or discern, but they are there. Okay. That's all. What do you think Mind Only School would say to these guys?

(students: Mind Only...(unclear)

They also say, "no we don't accept that".

(student: (unclear) but then you do think they exist)

Oh, by the way, do you think Mind Only School has a problem with the idea that that things are made with basic building blocks of atoms?

(students: No)

They don't have a problem with that. Okay. They just say, that's that's not the ultimate thing, okay, that's all right. Now we go to school number (laughs)...what do you think the Mind Only-Leaning School would say...the Independents who are leaning towards the Mind Only? They say external objects?

(students: Do not exist)

Don't exist. Right. And they're about saying the same thing as the Mind Only School. Okay. Now we go to Prasangika. Not much difference there. Not much difference there, okay. They don't have a big difference. They disagree about what it is to be self-existent or something like that. They disagree about what it means to be emptiness or something like that. But they don't have a big problem with the way they describe external objects. Okay. Now how 'bout Prasangika, that's what you really want to know. What did they say...external objects do or don't exist?

(students: Don't. Don't. Do. Yes. Do. Nominally)

Do exist. No, they do exist. How do they define an external object? Okay. Obviously not as a thing that doesn't have any sides, or something like that. It's very simple. They say, hey, if it's outside of you it's an external object (laughs), okay. (laughter) all right, they don't get too complicated about it. Okay. Is this pen an external object? Yes. Why? Because it's beyond the edge of my...of what we call (du kye du ba. Du kye du ba) is a special expression, it's a little tricky, and it means "part of my being", okay, part of my immediate being. Is it subsumed by my consciousness? No. Why? If you stick a pin in this pen, I don't go "ouch". Okay. So it's external, that's all. It's it's it's...that's all. Prove that external objects exist. Hey, they're stuff out there and it's not part of me. (laughter) That's all (laughs), okay. They don't get more complicated than that, okay. So they obviously don't mean the same thing that the lower two schools mean when they say, "external objects exist". Okay? Got it. Geshe Thubten Rinchen

was careful to say that...last point...okay...we is talking about physical matter, okay. How 'bout empty space, how 'bout emptiness itself? Is it subsumed by your being? Do you say "ouch" when they poke your empty space?

(students; No)

No, is is space an external object. No, we're talking physical stuff, okay. Don't forget that. He was careful at the end of the explanation, he said, "by the way, we're not talking about anything that's external to yourself". We're talking about chairs, trees, pillars, schools, you know, cupcakes (laughter)

(student: For the whole explanation?)

Yeah, for the whole...basically for the whole explanation, okay. Basic...we're still talking about the object of the senses, basically. (Su dra chi ro rig cha).

(student: How about (unclear)

Excuse me?

Not a debate about whether they exist outside of you or not. The question is, that's all...they're just talking about physical stuff that's either outside of you or inside of you, okay. That's all. Okay. Last question. Why then do they call them the Mind Only School? Okay. Why then do they call them the Mind Only School. And and there's a beautiful explanation in Je Tsongkapa...by the way, the Mind Only School says, "we take our name from the (b: Sutra on the Tenth Bodhisattva Level." There's a sutra called (b: Sa...sa chi be do, sa chi be do), the (b: Sutra of the Tenth Bodhisattva Level) and in that sutra it says, "All the three realms are nothing more than mind. (Sem tsam...Chittamatra), okay, the the three realms, meaning the whole world is just mind, is mind only, okay. That's what the sutra says. Is mind only. Then in (b: Gom ba rab sa) which is Je Tsongkapa's incredible explanation of emptiness which we'll do after the three year retreat or something, okay, word by word...that'd be nice...I'm not pro...kinda...okay (laughter),

yeah, let's do that. Anyway, he says, that's it doesn't mean mind only. It doesn't mean that. And then he goes in, he quotes a lot of other scriptures. They are talking about, now they're talking about a scripture that says "who do you think made the golden palaces in Vajrayogini's paradise and who do you think made the hell realms, you know, all those machines that they use to squash you, you know, did they have to hire a construction company to go build these things, you know, do you really...did you ever think about it, you know, did they hire a construction company way back when to go down to hell and make all this stuff. You know, it was kinda hot...they probably got extra pay (laughter), (laughs) you know what I mean? Okay. You say, no, of course not. These are constructs of your mind. They are they are created by your mind. Okay. And what does that mean? it means that you created karma by being ignorant, you've hurt other people or you've helped other people and now you're forced to see these things. That's all. And that's what we mean by Mind Only. So they should have said "Mainly Mind Only". Or Mind is the main thing. Only Mind is the main thing. How's that. And Je Tsongkapa says, "I wish they would have called this school "Only Mind is the Main Thing School", okay, he says, "'cause even the Tibetans got confused". A lot a lot of Tibetan Lamas a lot of Tibetans throughout history said, "oh, they believe this pen is your mind". Something like that, okay. They don't. They don't believe that. Okay. They should have been called the "Mainly Mind Only School" or Mind Only is the Main Thing. What's the thing they're denying when they say "mind only is the main thing"? There's a couple of things. First, physical causes are not the main causes. Okay. If you talk about what made New York City, it's not the asphalt and the concrete and everything else. What mainly made mind...New York City, is only mental things, you see, and that's what Mind Only means. Okay. What mainly created New York City is only mind. Okay. The main thing is only mind...meaning physical things help out but they're not the main thing. The main thing is mind...only, alone, and the word "alone" is meant to reject physical things, you see what I mean, as not being the main cause. But of course they contribute. Okay. That's that's one part. Also the word "Only" in Mind Only was meant to reject the idea that this world was created by some kind of person, as a creator, okay, you know that

had nothing to do on six days a week and you know, created this world. They say, come on, mind only, meaning mind mainly only, (laughs) okay. Mainly mind only. Meaning, forget this idea of some dude with a long white beard who who slaps together the world in six days, okay. We don't believe that. Okay. It's the it's the mind, it's the process of collecting karma and then projecting a world, okay. Even the sun coming up and down is a projection, okay, of your past karma. Last thing. Then what does the Mind School...Mind Only School mean when they say...what is it...what's that expression..."everything is of the same stuff", they say (dze chik, dze chik). (Suk dan sukdzin gyi tsema dzeshek)...(suk) say (suk dan) (repeat)..you're lucky, all the long Tibetan has been destroyed...(suk dan) (repeat) (sukdzin) (repeat) (gyi tsema) (repeat) (dzeshék) (repeat). Say (suk dan) (repeat) (sukdzin gyi) (repeat) (tsema) (repeat) (dzeshék) (repeat). My tongue and my tongue consciousness...my awareness of what I am tasting...and this tea (Geshe-la slurps tea), okay, (suk) meaning "physical matter", (sukdzin gyi tsema) meaning "the pramana or the correct perception of that physical matter which grasps or hold onto that physical matter, okay. My tongue consciousness and this tea (Geshe-la slurps his tea), (dzechik), was the (dzechik) mean?...are the same stuff. Na...now you should be objecting. "Oh, and then they say it's mind only". They must be saying that the tea is mind only. We don't have to worry about, you know, disposing of styrofoam, it's just mind, okay...because the Mind Only School, their main idea is that my my taste buds and my awareness of how it tastes, and the thing I'm tasting (Geshe-la slurps tea) are (dzechik), are the same stuff. Okay. Now, how do you answer that? What does (dzechik) mean? Who said that? Yeah, they come from the same karmic seed and that's all it means. "Same stuff" means "comes from the same stuff"...that's all. So now you've got three parts of the Mind Only School that we should rewrite while we're thinking about it, okay. What? First we shouldn't call them the Mind Only School, we should call them the?

(students: Mainly Mind Only School)

Mainly Mind Only School (laughs), okay. Mainly Mind Alone School, or something like that. As opposed to physical causes or

some god who made the world, okay? Then what're we gonna...what was the other one?

(students: All the same stuff)

No no no, there was another one. There was another one.

(student: Reject the idea...)

No, we had Mind Only and then there was another one before that.

(student: (unclear))

Huh? No all before that. Huh?

(student: Physical matter is not (unclear))

Oh, external objects. Sorry. Okay. Let's rewrite this one.
Mind Only School doesn't accept the existence of external objects

(student: The way the lower two schools do)

The way the lower school two, the lower two schools do. How's that? We're gonna rewrite that one, okay? From now on, whenever...when any ACI student goes up to somebody in New York City, which I'm sure you do frequently, and say "hey did you know that external objects don't exist?" Now you have to say...oh, the Mind Only School says that external objects don't exist. You're gonna say, "the Mind Only School doesn't say that external objects exist in the way that the lower two stupid schools thinks so, and that quarter...maybe they can throw in the quarter of the Madyamika or something like that, okay. I I don't...okay. So we fixed two already. What's the third one we have to fix? My con...my awareness of the tea and the tea itself consist of the same stuff, meaning they come from one karmic seed, not meaning that they are made of the same mental stuff or something like that, okay. That's all. So now we've clarified the Mind Only School. They don't believe that external objects don't exist, meaning this cup doesn't exist out there. Of course they exist out there. It's it's out...if you stick a pin in it, I don't go

"ouch". It's an external object, okay. All they're saying is that it doesn't exist as an external object that's made of these atoms that don't have any sides, they say, come on, such a thing is impossible, okay. And then when they say...what was the second one?

(students: (unclear))

Oh yeah, it's...I'm the Mind...I'm the Mind Only School, but all that means is that I think mind is the main thing that creates the world, or something like that. Okay. And and only mind and not other things. Okay. And then in the third case they're gonna say?

(student: It all has the same stuff)

Yeah, me and the cup are of the...you know, the experiencer and the experiencer of the same stuff, but only meaning that we've come from the same karmic event. Whatever brought me to stand here with this cup in my hand, also brought the cup here. Whatever action I did in the past to be standing here with the cup in my hand, has also brought the cup to be in my hand so I can experience it. Okay. Same stuff in that sense. Yeah.

(student: Is it defined as the cup has it's own karma separate from me and it's your karma to be holding the cup (unclear))

No, not like that. Not so much that. We don't say cups have karma. They can't experience anything. Okay. Yeah?

(student: Do these divisions go across all the sects of Buddhism?)

You mean the Tibetan sects?

(student: Yeah, (unclear))

Or the four ancient Indian schools? Okay. Whi...

(student: Tibetan)

Oh, Bill asked, "how do the four Tibetan schools interpret...you know, you've been talking about the four schools of ancient India. How do the four Tibetan schools explain these things?" They all accept the (kan gyur) and (ten gyur). All four Tibetan schools accept that the that the word of the Buddha and the early Indian commentaries are all correct and they accept all of them. There are some details of the presentation of Je Tsongkapa that the other schools don't agree with...and don't accept. And, for example, we've had some of them in this class. The idea that emptiness could be a positive thing, like some kind of light, or something like that, that that's the meaning of emptiness. There's a school that says that "emptiness consists of the opposite of everything that's not emptiness". Okay. And that's just...I mean, every Tibetan sch...every Buddhist school says that that's how you perceive things, by cancelling everything something is not, but that's not emptiness, come on. Okay. And and and other, you know...we've had a Tibetan school that said "all three turnings of the wheel are literal". You know, and that the Buddha meant it when he said you had a self nature, and that when he said you had a Buddha nature it means that there's a Buddha inside and you just have to rub off the top like the lottery things (laughs) (laughter) and, no, you'll get to it...and there and there are schools that adamantly say that, and and they have they have very persuasive proofs, you know, or very persuasive arguments. They're not stupid. And maybe they are enlightened beings presenting an idea to make it easier for students that can't get a slightly more sophisticated idea, but who would do that? (laughs) Okay. So no problem. Recognize the...the incorrectness of their arguments but be careful not to judge them. Okay. In which case you'd have to say Lord Buddha was a dumbhead, because he said this Mind Only School stuff. Okay. Be very careful not to judge them, or be very careful not to to say they don't know anything, or something like that, that, it may very well be that they are enlightened beings, probably they are, who are making a certain presentation because certain people respond well to that presentation, and it helps them get higher, and and that's fine, and and so be very careful not to criticize them or judge them or something like that. But debate the hell out of them in public, okay. 'Cause then you thrash out

the real meaning, okay. And there's no problem with that. Buddha wasn't embarrassed to have the Bodhisattva ask him questions, okay? Yeah.

(student: In the context of understanding the Mind Only School (unclear) what did Shantideva mean when he said that the sword can not be used against itself?)

So he said, "if the Mind Only School, you know, regarding how we understand the word "mind only" when we say "Mind Only School", why did Master Shantideva say, why did he refute the idea that a sword could cut itself." He's refuting the concept of aperception or the mind perceiving the mind in one moment, okay. That the mind could be the object of the mind and the subject which is perceiving that at the same moment. For example, when you hear your thoughts, what's going on according to the other Buddhist schools? Some Buddhist schools say your mind is thinking and hearing the thoughts at the same time. The other Buddhist schools say that you're always a millisecond behind. That thought has occurred and now your awareness of it is arising, and that happens a millisecond later, okay, and it's not that it's happening at the same instant, and that's what he meant. And it's one of the uni...I said there were eight unique features of the higher half of the Madyamika school. One of them is that they don't accept the idea that the mind can perceive itself in one moment. So when you hear your thoughts, you're actually hearing something that occurred a millisecond ago. It's like the star...the light from stars left those stars a year ago or something and it's only now just...I mean they could be gone now for all we know. Right. Or a hundred years or whatever, I don't know...yeah, millions of years, okay. And it's the same idea, okay That's all. They they they debate that. And and the debate has a very deep meaning, not only for perceptual theory but for emptiness. And you can study ACI course number twelve if you want to know more about it, 'cause we went through it over and over again. Yeah?

(student: The Mind Only School says that (unclear)

Yeah

(student: How do they explain (unclear))

Yeah, no no contradiction. Because the principal cause and condition is your mind. Okay (Laughs), no problem. Yeah. One last question and then we'll go.

(student: Do these last three ideas, are they very close to the Middle Way School?)

Which three ideas?

(student: The last that we (unclear))

Oh, you mean ways that we're rewriting those...

(student: Yeah)

Yeah. No they only refer to the Mind Only School. Now are they accepted by the Middle Way School is a whole big question, you know. Does the Middle Way School, for example, have a problem with saying, that you and my eye which is perceiving you have come from the same karma?

(students: No)

No problem at all. So does the Middle Way School agree with the Mind Only School?

(students: No)

No. Okay. On what point...this is very cool, and it's a good place to end the Mind Only School 'cause I...this was one of the most important moments in my spiritual education, you know, I was sitting there listening to this Geshe Thubten Rinchen explain this idea that you being there and me being here, for me have been created by certain actions that I did in the past. I've created you to sit there, and I've created me to be here, and and that's why I'm seeing you at this very moment. And I said, you know, I I interrupted him...unheard of in a Tibetan Buddhist

class in the monastery, okay (laughter), and I said, "wait a minute. I don't have a problem with that. You know, what's wrong with that?" And he said, "there's nothing wrong with that. Middle Way School accepts that." And I was like "boom", you know, like it was one of the most important thoughts I ever had in my life, and I remember the place...he was sitting on his bed, I was down there on the floor, you know, and he said "they accept it", you know, so that was like "wow"...ten things became clear at that moment, you know, but then he said, "but they think that the seed for that has to reside in a seventh consciousness (laughter) that's over here in the left side of your brain", you know, or something like...they say there's this (kun shi num ba shepa), this foundation or basis consciousness, and that...storehouse consciousness, and and it's over here, and that's where those seeds have to stay, and...that whole thing is wrong. That they just made up. Who made it up? Lord Buddha. Okay. To explain what? How to help people who can't accept the idea that karmic seeds themselves are projections. They needed those karmic seeds to be something that existed out there on their own side, in their nice little dog house over there. (laughter) Okay. In a place. You know. It was too much for them to say, the potential that creates you and me is itself a projection. It's just they couldn't handle that. So Lord Buddha, "I'll make it easy for you, okay. There's a seventh part of your brain beyond your eye, ear, nose, and that's where all those little seeds stay, okay"? And they pop up every once in a while and I see you in class. (laughter) (laughs). That's all. Okay. It's very cool. It's very cool. Okay.

(student: Do they think that also that your mind is existing out there or inside?)

Who?

(student: The Mind Only School. Or is that (unclear) also. What about the storehouse itself?)

Oh, they would say that the storehouse consciousness itself is a (shen wang), it's a mind...it's a state of mind so it's a (shen wang), it has its own identity, it does exist from its own side.

Yeah. Last question?

(student: Is the part of (shen wangs) and (yong drups) that exist from their own side with their own unique being their karmic seed?)

Let me answer one more question, by the way. Do you think Middle Way School has any problem with dividing everything into three attributes?

(students: No)

No, they just don't explain them the same way. That's all. Doesn't mean that's one important thing. And by the way, the lower two schools can...you know...they'll say, "ok that's cool...three attributes...sounds okay to me". But then they don't agree with how they describe them, okay. All right? And what was it...I didn't answer your question.

(student: Is the part of the (shen wang) and (yongdrup) that exists from its own side with its own unique way of being that karmic seed, is that)

Oh, she says, "is the identity of (shen wangs) and (yongdrups) which exists from its own side, is that a karmic seed in itself. They'd say no. Because karmic seed is a potential and (shen wangs) are something...you know, for example physical or something like that, mental or something like that. So I think they would say no. The identity that they have? That's a tough question. It's ei...it's gotta be either a (shenwang) or a maybe a (kun tak), I don't know. I think they'd say it was a (shen wang). The identity that they have.

(student: It has to be a (shen wang) because the (kun tak) doesn't (unclear) exist (unclear)

No, (kun tak ya na me nye ma kyot), it's not true that all (kuntaks) don't exist, right? There are (kun taks) that exist. Let me think about that. That's a good question. The identity that they have...yeah, I think it's gotta be.. either a (shen

wang) or a (kun tak) 'cause it's not a negative thing, okay...and...I think though they might say it's a (kun tak), you know. I think they might say it's a (kun tak). It's permanent. It's unchanging. Let's say (kun tak). Okay. Try to prove me wrong sometime.

(student: (unclear)

No, I mean it's the way you do it in the debate ground...let's do it that way. Okay. Congratulations on graduating from Mind Only Academy (laughter)...now forget everything, and we'll go to Middle Way. Yeah?

(student: Do we have the next class (unclear)

Sorry?

(student: She want the Tibetan..)

Oh yeah, I'll put the Tibetan up at the beginning of the next class for that, but you're not responsible for it on your homework, okay? Okay. All right. Ready.

(prayer: short mandala)

(prayer: dedication)

Okay. Thank you. Thank you.

What the Buddha Really Meant

Class 9

Transcribed by: Karen Becker

(prayer: short mandala)

(prayer: refuge)

Okay, Ready? Yeah. Okay. You graduated...remember...from the Mind Only School and now you get to move up to the?

(students: Madyamika prasangika...Middle Way)

Huh?

(students: Middle Way)

Huh? Middle Way School, okay. Which has two groups inside of it, remember, the lower group being the Svatantrika, which has nothing to do with (tantra)...it's just it's a similar word, okay, meaning "those who are independent", and we talked about the Independents...somebody said this we should call today's class "Independents Day". Anyway, it's the Independent Group inside the Mind Only School...sorry, Middle Way School and they have special beliefs about emptiness which are somewhere between the?

(students: Mind Only School)

Mind Only School and the?

(students: Prasangika)

Prasangika, the Consequence School. Okay? So, apparently to understand their presentation of emptiness helps you go from Mind Only to highest presentation of emptiness, okay. The presentation, by the way, of the Prasangika or the Consequence which is the higher of the two Madyamika Schools which we'll get to in the next class, is the one that's used for (tantra) also, okay, so that's the ultimate one. Okay. So whether you're gonna

get enlightened in seventy-five thousand, seventy-six thousand and seventy-seven thousand countless eons or in the next ten years or so, either way you'd have to use the Prasangika presentation, okay? But we're gonna get a bridge between those two...we're gonna go between those two, okay? Now the...presenting the, by the way, there's a lot of stuff tonight, so you gotta put on your thinking cap, we we're covering their whole idea of emptiness in one night, okay? Their ideas about emptiness are a little bit difficult to...to derive from scripture, okay. Je Tsongkapa, in his early years, was very confused by the Madyamika that he was presented with. He had the books from India and he had the lineages from India and he wasn't satisfied. He went through years of trying to work out apparently contradictory explanations, or confusing or unclear explanations or or like that, and it was mainly Je Tsongkapa who actually helped make the distinction between the Svatantrika and the Prasangika. So, although all schools accept that idea and all schools talk about it, still it was a little bit hard to derive what do they believe, you see, because they are Madyamikans and it's a certain lineage that split off of Madyamika at a certain point. Bhavaviveka and and other masters, and you'll have that in your reading, but it it broke off at a certain point and they started explaining emptiness in a certain way and and it's difficult to derive it. I didn't think the reading from (b: Lekshin Nyingpo) would be good for you. It's very long and it's very, it's very obscure in a way. It's based a lot on the (Tengyur). So what I did was I went to the monastic textbooks, which are much more clear, so on this subject of the Independent School, if you really want to understand it..if you're a Westerner, I think you have to go beyond the presentation in in the (b: Essence of Eloquence) and you have to go to the presentations that happened fifty years later, hundred years later or even two hundred years later, you see what I mean?

And as the literature comes up to us from ancient India, if you try to read a sutra for example, you'll be totally confused. If you tried to sit down and derive the information you're getting in these classes from a sutra, you'd be totally confused. If you went through the (Tengyur), you'd be only slightly less confused, which is the Indian commentaries. And then if you went to Lord Atisha's period, which is a thousand years ago, that's very brief

and and also confusing. It's only with Je Tsongkapa and the first Dalai Lama and the great thinkers of that time that it's really starts to get clarified, but even his language is a little hard, so really, to really understand it well, especially this subject, we're gonna go to the monastic textbooks, and I've and I've put together what I think is a very beautiful collection of readings from the monastic textbooks on their school...on this school's system, and I think you need all of them to understand this school's system. And I... and after you get all that stuff pieced together, it's very beautiful. It makes a lot of sense. And if you don't get that presentation, I think it's hopeless, okay. And you'll see tonight, I'll go through all of it, but it's...if you didn't get it that way I think you'd be totally lost, okay. If you do get it that way, it takes a little longer, okay, but it's much more clear, okay. So here we go. Again, Independent Group, the lower group of the Middle Way School, of all the groups, of all the schools, the least defined, the least clear, the one that you can't really get clear information about in the scriptures, and even Je Tsongkapa was totally frustrated. Of course he had a...he went to Manjushri (laughter) and and there's a whole beautiful thing. In the beginning he couldn't see Manjushri, but he could ask questions through his Lama named Ou Mapa, so he would ask Ou Mapa questions, and he'd say, "please convey to Manjushri that I don't understand this point about the the (Rang gyu pa), the Svatantrika" and then he would ask Manjushri and he'd give back the answer and then at some point he started to be able to see Manjushri directly, and there's a debate about...well...the the decision of the lineage now is that he was Manjushri, okay, but that's another...that's another thing. Okay. The lower half of the Madyamika School, the Independents, say that emptiness, which they don't call emptiness, can be divided into three degrees of emptiness, okay? So there's an idea that there's three degrees of what they call "selflessness", okay. So you have to be careful. If you're gonna put...if you're gonna take off your Mind Only hat, where you used to call emptiness what?

(students: (Yongdrup.) Totality)

(Yong drup) or totality, okay, now you gotta put on you lower

Madyamika hat and say, "we do believe in emptiness but that's only the highest of three degrees of selflessness, okay, got it? There's three degrees of selflessness and only the highest one is called emptiness. Okay. Or I should say, only the highest one is real emptiness. And under certain conditions the other lower two might get called emptiness but it's not real emptiness, how's that? Okay? So, three degrees of selflessness in the Independent Group. They divide selflessness into three degrees. Like, sort of, easy to perceive, lack of a self nature and then medium hard lack of a self nature, and then more difficult lack of a self nature and that one's real emptiness. But three different people in this room, if they had three different capacities spiritual intelligence, the...all of them would get the first one, only two-thirds of them would get the second one and only a third of them would get the the last one, okay. So they say there's three degrees of emptiness...there's three (tong lams), there's three path of seeings, there's three direct perceptions of selflessness that these three guys go through, so there's three tracks...there's five paths on this track, there's five paths on this track and there's five paths on this track. So there's three tracks and each each person goes through the track that they can handle, okay. So level...track number one is for like guys who are into ma...Svatantrika, right? Independent, but they're not so smart...they can only see first level of emptiness, okay, and then guys on the second track can see a little bit more about emptiness and guys on the third level can see real emptiness, okay. And so they they have an idea like that. It's called the "three degrees of selflessness". Why don't they call it the three degrees of emptiness?

(students: (unclear))

'Cause they don't think that the first two are really pure...real emptiness, although you can say, first level quote "emptiness", okay, I mean, you'll see the word emptiness applied to the first level one, the easier one, but technically it's only the third one which is true emptiness. Okay. And there's a part in the text which I put in your reading which says (gyel wa yin be chir), the three are actually contradictory, okay? If something is first level selflessness, it cannot be the second level

selflessness, if something is second level selflessness it cannot be true emptiness. So the first two...levels of selflessness cannot be true emptiness. So they're different...they're totally different, okay? Here's the first one. By the way, here's the name that they give...very famous if you're studying (rang gyur pa)...we do it for twelve years in the monastery...first twelve years in the monastery is (rang gyur pa). It's called the (b: Perfection of Wisdom), okay, and and this is it right here, okay. By the way, I'd really like to thank all the people who helped make all this stuff. I mean, we have like ten-fifteen people helping, okay, it's mainly Ora...Rob Haggerty runs out a lot, Eon runs out a lot...he changed his name to Eon, okay (laughter), and Kristy helps and I mean there's a whole crew that works for about three days day and night before you get these things, okay, say (Dakme) (repeat) (tra rak) (repeat) (sum) (repeat) (dakme) (repeat) (tra rak) (repeat) (sum) (repeat). Okay. (Dak me) means "selflessness", right, no self nature. Okay. I'm calling it selflessness 'cause I didn't want to use (ngowo nyi me) which we've been using "no nature of it's own" or something like that, okay? We're calling it "selflessness". You know the what it means. Okay. It's the thing about the pen, okay. It's the thing about the pen. If you think the pen is coming from its own side or something like that you're having a trouble with self. That's a self. A quote "self". I think people who translate it should put quotation marks around it 'cause it doesn't exist, right...so called "self", okay. So selflessness, (drak me), (tra) means "subtle"; (rak) means "more gross", you know, you can call it (tra rak). I call it the three degrees, you see what I mean, because in Tibetan when you make a word for degrees you add the two extremes together. Cold-hot means?

(student: Temperature)

Temperature. Heavy-light means?

(student: Weight)

So (tra rak) means "degrees", you see what I mean, degrees of subtlety, degrees of subtlety. (Sum) means "three". The three degrees. The three degrees of the subtlety...or the three

degrees among selflessness, and this is a big...you know, the other schools probably would accept some of the the general divisions but don't talk specifically about the three degrees of selflessness, okay. And and again the borderlines between the different schools are not so clear, really. Once you get really good at this you'll start to see that there's Independent's who are leaning towards the Mind Only School, there's Independents who are leaning towards the Sutrists, there's Sutrists who got little mind of Mind Only School in them, and it's not like totally clear. Okay. So (dak me)...what are the three degrees, okay, which three degrees are we talking about. Here's the first one. This is the lowest one. Say (gangsak) (repeat) (gi) (repeat) (dak me) (repeat) (tramo) (repeat). (Gangsak gi) (repeat) (dak me) (repeat) (tramo). (Gangsak) means "person", okay, person. It also means "a smoking pipe". A pipe for smoking, so be careful. Same pronunciation. In the monastery if you go around talking about (gangsak) they might say, "well what are you smoking now days", you know (laughter) okay. (laughs). Course they don't smoke, but they chew a lot of chewing tobacco. Anyway... (gangsak) means "person". (Gangsak gi dakme) means "the selflessness of a person", meaning the lack of a self nature to a person. Okay. (Dak me tramo...tramo) means "subtle", okay, the subtle lack of a self nature of persons, okay. When we talk about selflessness and we talk about the selfless....by this is a this is the selflessness of Michael Roach, okay. Or Tashi, or, sorry Chodron, you know, or something like that. The selflessness of of a person...as opposed to what we call the "selflessness of objects". But the selflessness of objects by itself, and the selflessness of objects as a unit opposing the selflessness of objects to the selflessness of persons has a totally different meaning, okay? When you say "selflessness of objects"...in the context of objects and people, it's talking about the parts of a person. It's not talking about...I mean you might think when they say, "well there's there's Jay's selflessness and then there's the selflessness of all those objects" and you'll think...you start thinking chairs, and and stuff like that. It's not like that. It means his selflessness and then the selflessness of his parts, okay, and you have to keep that in mind when we talk when we talk about the selflessness of people as opposed to the selflessness of things.

The thing is a code word in Buddhist philosophy for "the parts of that person", okay, and that's important. Okay. So this is the subtle lack of a self nature to people, okay? To Jay. Okay. Like that. And I'm gonna describe it later. I'm just gonna give you the names of the three and then we'll go into what would it be like if Jay Hahn had a self nature, and what would his subtle one be different from his gross one, okay? Is that a good question? I'll say it again. Is Jay Hahn's self nature...what's the difference between his subtle self nature and his gross self nature. Good question?

(student: (unclear))

Oh really? Is a rabbit's horn six inches or twelve inches?

(students: No)

Right, very...I mean, we're talking only theory, okay? (Tak pa ta sungi rikpa). Say (tak pa) (repeat) (ta sungi) (repeat) (rikpa) (repeat). (Takpa ta sungi rikpa) is a very special logic term that means you know, "theoretical case", you know, in the event that his self nature existed, what would it be like. Because really it can't exist, okay? When you're talking about the difference between his subtle lack...his subtle self nature, what it would be like, as opposed to his gross self nature, what it would be like, you're really talking about the six inch rabbit horn as opposed to the twelve inch rabbit horn. You gotta get used to that. Okay. We're talking about things that never existed, okay. He doesn't have a self nature, okay. You gotta get used to that too...but we can still imagine what they're talking about, right? I mean, one person has a wrong idea about emptiness and another person has another wrong idea about emptiness, do the objects which their mind is grasping to exist?

(students: No)

No. There's no such emptiness. But still you can describe the difference between their two bad ideas. "Oh, this guy thinks it's the yellow light...the clear consciousness of the mind", you know, and "this guy thinks it's everything except everything"

(laughter), you know what I mean...and so you can describe, even though the their existence is equally zero, you can still describe the difference between their two wrong ideas, okay? So this is the lack of self nature, subtle lack of self nature, of a person. What happened to the gross lack of self nature? Shouldn't that be number one? That's so obvious that they don't include it. But we're gonna go over it anyway because it might not be obvious to all of us (laughs) okay? They don't even put it in the category, okay. They say "come on, nobody would think that, except, you know, those non-Buddhists, you know or something like that". But we're still gonna...and there's a big fight about whether one of the Abhidharma Schools called (ne ma bu pas) believe in that thing or not, you know. There's a big debate about whether any Buddhist school's dumb enough to believe in a in a gross self nature of a person, okay, but we'll talk about that. Say (chu kyi) (repeat) (dak me) (rak pa) (repeat). (Chu kyi dakme) (repeat) (rakpa) (repeat). (Chu) means "of things" which now you know if a code word for?

(students: Parts of a person)

The parts of a person. Okay. They say (ka sa ta chu nyi su che way, ka sa, ka sa ta chu nyi su che way chu) it's it's how you do it in the debate ground, you know. In the dichotomy between person and parts I'm talking about that part. I'm...in the dichotomy...Dharma in the dichotomy of Dharma and persons as opposed to Dharma in general. When you start to debate you say, "I'm not talking about Dharma in general. I'm not talking about objects in general. I'm talking about objects in the dichotomy between objects and people. And then you've...then everyone in the debate knows you're onto a totally different...objects, not objects in general. You're talking about objects when you're debating persons as opposed to objects, which means persons as opposed to their?

(student: parts)

Parts, okay? (Chu kyi dak me)...the selflessness of of objects, right, meaning "parts of the person", (rak pa) meaning "gross", the easier one to perceive, okay. When I say "gross" I don't

mean "yikky", I I mean (laughs) easier to perceive, okay..the more obvious one, okay. And we'll talk about what it is. It's an eighteen inch rabbit horn. No (laughter)...three inch...'ca, harder to see. Harder to perceive, okay. Sorry. It's lack is harder to perceive, okay. Okay. Now you knew what was coming, right? This is the most difficult to perceive. This is the third of the three degrees of subtlety. This is the one that only the smartest Independents can perceive, they say. Okay. Say (chu kyi) (repeat) (dak me) (repeat) (tramo) (repeat). (Chu kyi) (repeat) (dak me) (repeat) (tramo) (repeat). (Chu kyi dak me) means "lack of self to objects", okay, Dharmas, meaning here, "objects", which you know to be a code word for?

(students: Parts of a person)

Parts of a person, okay, but this is the (tramo) version, the subtle version. Okay. The finer, the more subtle version, okay. Equivalent to...what's coming up there?

(students: (unclear) (laughter)) (laughs)

All right. In this school...equivalent to? (Tong ba nyi...tong nyi)...Shunyata...emptiness, okay? Emptiness. That wasn't...(laughs)...in this school, the subtle lack of self to objects or the parts of the person, is real emptiness, okay. And you know you can describe the other ones how, you can say, "oh, the emptiness of or the voidness of a self-existent person" or something like that, and you're still using the word "voidness" but it doesn't mean the same thing. It doesn't mean the highest form or real emptiness, in this school...although you can still talk about them as the voidness or the absence of something like that, and you're still using the same word in Tibetan...(tong ba) but it doesn't mean emptiness, okay. So be careful about that, okay. They might describe level number two as, you know, the lack of such and such thing and they'll use the word in Tibetan for lack which is the same word as "voidness"...and don't get tripped up. Don't think that this school thinks that those first two are really emptiness, although they'll still use the word (tong ba). They might even use the word (tong nyi) but they don't believe that it means "emptiness" when they...it's just a

verb like "they lack", okay. Now we gotta go through what each of those is, okay, and and this you will not get from any single scripture, it has to be culled from all these...that's what drove Je Tsongkapa crazy and we still have to do it. Your reading is going to be this big mishmash pulled from all these different texts which you kinda have to look into before you can get all this stuff straight, but I did go and find the real authoritative sources, so you have this version...this part comes from here, this part from there, this part comes from there, and you get it...altogether you get a good picture of what they believe. Okay. So the first question we have to ask is, "well, what do they mean when they say, 'gross lack of a self nature, to whom'?" Persons or things? What's the easiest one?

(students: Persons)

Yeah. Persons. So easy that they didn't even include it in the big three, okay? This lack of a self nature is so obvious, they didn't even include it in the top three, okay? And here it is. By the way, all of these expressions are extremely famous in the monastery. I couldn't stop the seven year course and not give them to you, although I'm gonna overload you tonight, okay, your fingers'll be sore...I was thinking if I was gonna be merciful I'd tell you which questions are going to be on the quiz and which are not (laughter)...those Tibetan guys...here we go. This is what it is to be a grossly existing self existence of the person. Okay. Say (tak) (repeat) (chik) (repeat) (rang wangchen)(repeat) (gyi) (repeat) (dak) (repeat). (Tak) (repeat) (chik) (repeat) (rang wangchen) (repeat) (gyi dak) (repeat). Okay. This one is...is so bad that they don't even put it in the list, okay. This...to believe in this kind of self is is so gross that they don't even put it in the list, okay? And I think it's pretty close to what I used to think when I was a child when they said, "soul; your soul", you know, it's like, some part of you that doesn't die when you die and I always pictured it as being under my chest somewhere and it looked like Casper the Ghost a little bit, and it was a little clear, like you could see through it and when I died it would go up to heaven or something like that, you know what I mean? You must have had some similar idea when you were growing up. And it's some kind of fuzzy,

eternal, undying, clear, Michael that, you know, when I do my prayers...now I lay me down to sleep...you know...pray the Lord my soul to keep, you know, that he was gonna take care of th...you know, the body would get stuck here and they'd bury it but the soul would fly away and and that's just about the idea. Okay. (Tak) means, (tak pa) means "unchanging, eternal, never dies", okay. Never changes. (Chik) means "one nice little whole", you know, like like...I don't know about you, but whenever they said soul, somehow it was always round...I don't know why. It's like, you know, one whole thing...okay, one nice whole thing, okay. And (rang wangchen) means "totally independent, like nothing could affect it". It's not at the mercy of causes and conditions, you know...if I was a good boy or a bad boy, my soul would still be there. It might be damned or it might go to heaven, but my soul is still there. It wasn't caused by anything, it's it's eternal, doesn't never changes, I have it, if I get angry it's still the same, if I'm ge...if I'm nice it's still the same...it's parked in me, forever, unchanging, okay? Not and not at the mercy of my life or anything that happens in my life. It can go to a bad place or good place, but it's this one little, whole little, spherical clear bubble thing that is my essence and never goes away. Even when I die. And God has to keep it. I'm praying that he'll keep it...you see what I mean? And that's that's a "self", okay. I think when they mistranslate "atman" as "soul," this is what they're thinking of, okay, but of course, you know that that there's gonna be...that's just a very crude version of what "self" means. The real one is when you think of a pe...the cylinder as a pen, and you think that the "penness" is part of it, that's the real meaning of it. But we'll get there. Okay. So this is called the...what would you call this? This is the self that doesn't exist when you're talking about the gross or the obvious lack of a self to?...people or things?

(students: People)

People, okay. People. All right. This is the one that didn't make it in the list, right? This is the obvious self, or the easy to understand one that doesn't exist, okay? About people. It's not true about people that they have that little...clear

little bubble in them that never changes, and's not...it's not...it doesn't depend on anything else, okay, like that, okay? Doesn't exist. By the way, the way this came about...I was reading it in scripture...it was very interesting. Buddha...Lord Buddha said was talking about...what was it...who it is that carries the weight of your five heaps, you see, he was talking about carrying the weight of the five heaps, so if people said, "well there must be somebody independent of the five heaps. There must be a "self", there must be a Michael who's independent of Michael's body and mind" because Lord Buddha said you gotta carry these five heaps around (laughter), you see what I mean? You gotta carry these five heaps around. So he must'a meant I was something...that my essence was something different than the five heaps, 'cause like I'm like down here and the five heaps are up here and I'm carrying them around, you know, so I must be independent of them. I am not my body, I am not my mind, I am not the combination of my body and mind...I am some kind of eternal being who's loaded down with these...and then he says, "throw them off", you see what I mean, "get rid of the five heaps", you see what I mean, so I must be something different. They misinterpreted something the Buddha said. Okay. Now, what would be the next thing we would talk about?

(students: Subtle one)

Yeah, the subtle version. Of a self-existent person, okay, which doesn't exist, never existed, can't exist...you gotta, you're just describing somebody's fantasy, okay. You're describing somebody's wrong idea. A two headed purple thirty foot elephant smashing every chair in this auditorium at this moment, okay. Yeah.

(student: Would you define the last two words?)

I'm sorry, yeah. (Rang wangchen) means "independent". Totally beyond all other conditions, you know, doesn't matter if it happy, sad, big, tall, fat, skinny, old, young, your your soul is there forever, you know, eternal. Okay. (Dak) means "that kind of self". (Dak) means "that kind of self". Should we put quotation marks around it? Yeah, it doesn't exist. So-called

"self". Okay. I mean, I think translations...to me they strike me as wrong sometimes when I read them, 'cause they talk about the self which is...and already it doesn't have quotation marks around the word "self" and it should have...the "so called self" which...you see what I mean? It...because it never existed, you see. You have to think like that. We're talking about stuff that never existed. We're just describing different versions of different peoples wrong ideas about boggiemen (laughter) okay (laughs) and they never existed. It's like, "what does a boggie man mean to you"? "Oh, he's got these long fangs". "Oh, no no no, they got broken teeth, you know, like Freddie", (laughter), you know, (laughs), you know what I mean (laughs) you know what I mean...and they don't exist any way. It's just different people's fantasies about something that doesn't exist.

Unfortunately, if you have these fantasys, you you die, you know what I mean...it's kills you to entertain these fantasys. Why? Because you collect karma? Why? Because you get angry. Why? Because you think that person is self-existently stupid. Okay. And only then can you get angry, and only then can you collect karma, and only then can you get old and die. So if you fix it from the starting point, which is misunderstanding this person's nature, you won't have those problems, and you won't have to die. Yeah?

(student: (unclear) feeling of (unclear))

Yeah, self is a really nasty translation, 'cause also self as you know always refers to people. You don't talk about the self of the chair or something like that...you see what I mean? It's a very unsatisfactory word...but we're stuck with it, okay. And it does mean "self" normally in Tibetan, you know...(dak) means "me"...in colloquial Tibetan. Okay. Okay. Oh. Look at that. (Nyentu). You better write that. Okay. (laughs).

(student: (wei gung sak gyi sak ya che mo)...are we on the first one?)

No, we're still stuck on the first one okay. We're gonna stick...we're gonna stick to...oh, I'm sorry. Just write it.

Then I'll tell you what it is. (laughter) Okay. Geshe Thubten Rinchen used to tell us what page to write it on, he'd say "skip two pages, go to the bottom, write it there" (laughter), we're gonna come (laughs) back in six days and fill in those other pages". (laughter) (laughs). No, he would say that, you know. Say (nyentu) (repeat) (nyentu) (repeat). Okay. Now we're starting the idea of the three tracks...three tracks. Okay. What does track mean? Every good Buddhist has to go...your Buddhist career will go through five stages, five stages of spiritual realization. Those are arranged in three tracks. You can go to track number one in five stages, track number two in five stages or track number three in five stages. So how many tracks...how many stages in all?

(students: Fifteen)

Fifteen. And they call them "fifteen paths" which which is a code word for "spiritual states". What stage are you on...meaning what path are you on? You can be, like for example, you can be on path number two of track number one, you can say "I'm on path number four of track number two". Or you could say, "I skipped from path number four track number two up to first path of track number three 'cause I was so smart I didn't have to go to number five", you see what I mean?

And that's called (gan den yu shu), the study of the twenty permutations...there's a flow chart, you know, you can graduate from here to there without going there. Or some people go through all fifteen, you know, okay, if you're really smart spiritually you can just go to the top five and go through them there. Okay. It's different...different kinds. So get en...get used to the idea, three tracks, okay. Three different tracks. In fact I'll give you the word for that. 'Cause it's on your homework. You know, while we're on the subject...well, no, we'll go later. (Tekpa sum) means "the three tracks", okay. (Tekpa) means "yana", like Mahayana, Hinayana, but here it means something else. It means one of the three tracks. Okay. (Sum) means "three"...three tracks. And the first track meaning the lowest track is called (nyentu). Say (nyentu) (repeat). (Nyentu) (repeat). (Nyentu) track. Okay. (Nyentu) means

"listener", okay..."listener track". Shravaka, in Sanskrit. Okay. Why do they...the (shru) means "to listen", okay, why do they call it "listener track"? It's very interesting. The the literal description of the word which as Geshe Thubten Rinchen pointed out doesn't always fit it technically, but, you know, the general description of this word "listener" is that they can listen to Mahayana teachings, they can even report to other people what the Buddha said, regarding the Mahayana, but they don't have the ability to practice it. So they're just "listening", okay...like like this happens in (tantra), you know. People go to (tantric) initiations, they get sweet holy teachings on (tantra) and then they go home and do (sutra). You know, 'cause they just didn't get it. So there...they even tell their friends about, "oh I'm studying this, and I learned that", and then when they get home they do (sutra), you know what I mean? 'Cause they just...it doesn't, it doesn't...they're not ready for it. They're not mature enough for it, so it just...so that's...(nyentu) means that. They can hear it, they can listen to it, they can even tell you what the guy said, but but their own practice, they can't do it, okay. Or they they're not attracted to doing it. Yeah?

(student: Is that the same as (unclear))

Sorry?

(student: Solitary realizers?)

No we're going on to that next, okay, okay. He...this is sometimes translated as "hearer", and the next level, the next track involves a solitary somebody, okay? We're gonna do the solitary guy next. Okay. Okay. So, if I ask you who practices track number one, you say (nyentus). Listeners, okay. It's called the "listener track". Okay. Are they Mahayana or Hinayana guys?

(students: Hinayana)

(Tek men), okay (tek men). Say (tek) (repeat) (men) (repeat). (Tek) means "yana". (Men) means "hina". "Hina" in even in Hindi

means "small", or or inferior, okay. So (tek men) means "lower way", or "hinayana", okay? Again it doesn't refer to Buddhism practiced in Burma, Sri Lanka, Thailand, like that...forget that.

Okay. There are many people in those countries...millions of totally compassionate bodhisattva people there, and there's probably millions of us Mahayanas who haven't reached compassion yet, okay? But, so it's not like that. Okay. We're...I'm not talking about Buddhism as practiced in those countries or something like that. We're talking about two different things here. One is that these people don't have bodhicitta yet, okay.

These are theoretical people, okay, whether they live in Tibet or Burma, doesn't matter, okay. These are theo...anybody who doesn't have it yet. Real bodhicitta but had gotten up to one of the tracks...by the way, just to get up to one of the tracks is an amazing feat, okay, if in this life you can start the first path of the first track, you're doing really good. Okay. But people who didn't get up to bodhicitta yet are are what we call Hinayana. Also, in this school, they have a problem with what...they didn't, they can't perceive what?

(student: Emptiness)

Real emptiness. See what I mean? All they can perceive is like a watered down version. Which is not real emptiness, okay...and that divides the the men from the boys, men being? Mahayana. Boys being Hinayana, okay.

(student: But for them, they would experience emptiness, for them, in their understanding)

She says, "would they experience their version of emptiness?"

(student: Right, right...in in their understanding, because they)

Yeah, they would, if you ask them, "do you think that's emptiness", they'd say, "yeah, it is". You know, okay. If they saw that directly, would they be able to remove their mental afflictions forever?

(students: No)

No. According to the?

(student: Higher)

Prasangika. Okay. That's a long story, all right.

(student: (unclear...intellectual, or no?))

That's a long story...of course they understand something of...no. I think technically you'd have to say they they don't even, even their intellectual understanding of emptiness is already wrong, according to the Prasangika, you know what I mean?

That's another st...subject. If someone comes up to you and said, "I heard this from a very respected Buddhist Tibetan American scholar, you know, like a few weeks ago..."emptiness means that everything changes". You know what I mean. That that's no understanding of emptiness. That doesn't qualify as any of the understandings of emptiness. See that was way back in sub...(laughs) you know, sub-level number one (laughs) okay, "and you have to learn to deal with changes and then you'll be all right", okay? No. Okay. (laughter) By the way, I just want your notes for the seven year course to be complete, okay. I don't expect you to memorize all this tonight...maybe we should had a separate course on Independent School, but we don't have time. Okay. So. Okay. Say (rang kya) (repeat) (tuppay) (repeat) (dzeyu du) (repeat) (druppa) (repeat). (Rang kya) (repeat) (tuppay) (repeat) (dzeyu du) (repeat) (druppa) (repeat). This describes the subtle self of a person, okay? This describes the more subtle version of the self-nature of a person. I think we said it was the twelve inch rabbit horn. Oh no, six inch. Okay. This describes the six inch rabbit horn. Okay. This is the lowest one of the three levels of selflessness in in this school. This is the mo...easiest one to see, okay? Is it about people or things?

(students: People)

People. Okay. This is, okay, so this, this is what ignorance

sees in this school at its stupidest level. When it looks at a...person, okay, it's looking at a person and it's thinking something about that person which is totally wrong, okay. It has this fantasy about a person. Yeah?

(student: I I keep I keep getting confused whether...at first we were talking about what (dak) is, "selflessness")

Right.

(student: And now we're talking about types of self, about selflessness)

Right. Right. Right. Right. You perceive the lack of these three...you see what I mean? Okay. The three emptinesses or the three selflessnesses are the three absences of these three non-existent things, get it? You gotta get used to that. Now I'm we're describing the non-existent things that aren't there, okay.

And the first one is the non-existent obvious form of a self nature. Of a person. Yeah?

(student: These are the (gak ja)s?)

Yeah, these are the (gak jas), you can say that..that's a very nice way to say it. These are the three (gak jas) according to the? Independents. Would the Prasangikas call the lower two (gak jas)? No. Okay. Not ultimate (gak jas), okay. They'd say those are temporal (gak jas). Those are nice to get rid of but not very...not the ultimate one. They say (gak ja tor tu ma yin), not the ultimate form of the (gak ja), okay? Okay. Say (rang kya) (repeat) (tuppay) (repeat) (dzeyu du) (repeat) (druppa) (repeat). (Rang kya) (repeat) (tuppay) (repeat) (dzeyu du) (repeat) (druppa) (repeat). (Rang kya tuppay) is an idiom in Tibetan, okay...it all goes together. (Rang kya tuppa...rang kya tuppa). (Rang kya tuppa) means "self standing". Stands on its own, okay. In in modern Tibetan they say (rang go tum bor). (Rang kya tuppa) means, you know, "I I moved out of my house, I'm renting my own apartment in the East Village, I'm (rang kya tuppa) (laughter), you know what I mean? You know, I don't need my parents anymore. I'm st...I'm standing on my own now. Okay.

And that's (rang kya tuppa). (Dzeyu) means (dze yu) means "substantial...substantial". The word "substantial" in Buddhist philosophy is extremely important. I went on a long computer search for it today, there's at least five different meanings to it, and then I discovered that this Lama named Changkya Ruppe Dorje wrote a whole page on it. So I just cut it out and translated it for you. And he does...he actually goes through the five in order, and nobody, I've never seen that anywhere, so it's very beautiful. He just gives you, "here's the five different meanings that "substantial" has in Buddhism"...you know what I mean? And I really love it because Geshe Thubten Rinchen went through a very detailed description of the highest meaning, and then he said "there's this other ones", you know what I mean, so when you see "substantial"..if you're gonna be a long-term Buddhist scholar, Tibetan scholar, you better know there's five different flavors of "substantial". And we're actually gonna do 'em tonight 'cause I was so taken up by it that I decided I'll throw it in, so leave a page there (laughter), okay...leave a blank page there, we'll come back to the word "substantial". Okay. Why bother? Is it just some philosophical BS?

(student: No)

No. Your mind goes through five different ideas that are wrong before it gets to the right one. These are...this is not just some philosophical fighting between different schools. Each one of these was taught by Lord Buddha because you or one of your students is gonna be thinking that exact thing. And you better know them. And by the time you get...somebody told me it feels really good to be out of the Mind Only School, you know, 'cause they don't think right, but isn't your understanding of emptiness much clearer now...you see what I mean? And it'll get more clear and you learn what each...because, somewhere down there is what you thought emptiness was...you see what I mean?...or one of your students is gonna think that, you know. Some down...somewhere down there in those four and a half schools of wrong ideas about emptiness is exactly where you are or one of your students, and now, now you know that you should go up to the fifth, right? Upper half of the fourth, okay. Okay. Here we go. So this is what it is. (Dzeyu du druppa). In this case, I'll tell you in

advance, okay, (dzeyu du druppa) here means "there's the five heaps out there and you are behind it like a driver", okay? Your self, you know, Jay Hahn is somehow driving this whole thing...this mind and this body are being driven around, directed by this self-standing Jay Hahn, you know what I mean? Okay. I am not one of those parts of the car, I am the driver. Okay? I exist independent of my body and my mind. I'm behind it all...directing the scene. Okay. I have my thoughts, therefore I am not my thoughts. And I am lifting my hand...therefore I am not my hand, I'm somewhere behind it all, looking at it all, and directing the whole show, okay. Which makes it very frustrating when you get cancer or something, you see what I mean? Wait a minute...I I didn't direct that, you know, and then you start to realize that you're not in control and there is no self like that, okay. You gotta get used to that. Okay. There is no person behind the scenes like the Wizard of Oz who's running the show, okay? You are your body and mind or your something, okay, but you're not like a self-existent, self-standing substantial driver who's directing the show, okay. Yeah.

(student: Is it roughly equivalent to like "ego"?)

You could say like an ego. She says, "is it like an ego?". You can say that, like like that, yeah you could say that. Okay. Anyway, it's a me who's behind the scenes running my body and my mind. And who has control over them. Yeah, right. Tell me you're gonna have this shirt tomorrow, you know, tell me you're gonna own this shirt tomorrow. Tell me for sure that you're gonna own your shirt tomorrow, forget your body, you know what I mean (laughs), you can't say it, you can't say for sure, it's, I mean it's crazy. You can't say that someone else won't be wearing your shirt tomorrow because you died. You know what I mean. You don't know. You can't say. You don't even run that, so how can you run your body. Yeah?

(student: Does that mean (tek men))

Sorry?

(student: That me, right, (unclear))

I like that you did that. Thank you. That me is...

(student: Me is unique and personal?)

Unique and personal? Yeah, all of these say that that "me" would be unique and personal. Yeah. No no Buddhist school says that you're somehow connected to everybody else, or you share a mindstream, or something...no Buddhist school says that. Okay. Not even enlightened beings are connected. They're all separate mind streams. Yeah?

(student: (unclear) but they're unique (unclear), like in Western, especially the substance and (unclear), right?)

Un huh.

(student: (unclear))

Oh no, not like that. That's not...we would call it very nature and features, or something like that...yeah, not like that. Not that way. Okay. Okay. So. Lower track. Talking lower track. Question for you. Who's the people on the lower track? What are they called?

(student: Listeners)

Listeners, okay? Listeners. Now you know why. Shravaka. Okay. And are they Hinayana or Mahayana?

(students: Hinayana)

Hinayana, okay. By the way, don't forget we're in the Middle Way School but we're describing lower schools, okay, how they see emptiness. And and what do they perceive when they see selflessness. Let's say on the path of seeing, on their path of seeing, lower track, path number three, realization number three...directly perception of selflessness...what do they see? Directly. It's not true that there's a driver running my body and my mind. They see it directly. Okay. What do they do on

the first and second path? Well...what do they do on the second path? They are starting to get intellectual understandings that? What? There's no self running the body and the mind. Okay? That's all. Okay. What are they doing on their fourth path? They're using their direct perception of the fact that there's no driver of the body and the mind back on when they saw selflessness directly, to get rid of their mental afflictions. What happens on track nu...track one, path number five? They achieve nirvana, lower nirvana. They think it's enlightenment...they thought, until they got there, okay. All right. That's all. Okay. That's all. That's what's going on. On the lower...on the lower track. It's all relating to their version of emptiness on that track which is, it's not true about Michael Roach, that there's this guy, running his mind and his body...who's not part of his mind and his body. Okay. There's no self standing guy behind him running it, okay. And you and you tend to think that. You tend to think there is, okay. Especially when you hear your thoughts. Then you think there must be a "me" separate from my thoughts...you see what I mean? The one who's listening to your thoughts. I mean...in this school, by the way, they say that the self which does exist, is the consciousness of your thoughts. Michael Roach is the consciousness of his thoughts. Very interesting. (Dak...yugu dak), the (dak), the self that does exist, right, is the one who's listening to Michael Roach's thoughts in this school...in the middle...lower half of the Middle Way School. Yeah?

(student: You said that the lower tracks, that they achieve what they think is nirvana?)

Well, they thought until they got there. It is nirvana. They thought it was going to be enlightenment. Big difference. Okay.

Big difference. Nirvana is permanent removal of your mental afflictions...it could happen tonight, you'd look the same tomorrow morning. Okay. Enlightenment is when your body changes and your mind changes into an enlightened being's body and mind...omniscience itself. Big difference. Okay. Yeah.

(student: So do they permanently remove their mental afflictions?)

Sorry?

(student: So they permanently remove their mental afflictions?)

Do they permanently...she says, "do they permanently remove their mental afflictions?". According to what school please?

(student: According to themselves.)

Yeah, they'd say that. The higher school, by the way, would say that they do see emptiness directly, real emptiness...there's no such thing as three...as three degrees of selflessness, you know, you either see it or you don't see it, and it's either a hundred percent emptiness or it's not a hundred percent emptiness and they do see it, and they do achieve nirvana. Okay. That's what the highest school says, all right?

(student: Would say that of the first one?)

Yeah. But they say they don't perceive the kind of emptiness they thought they saw (laughs), okay, all right? They say'd hun...they say it is a tenet of the Prasangika School that Hinayana people, without compassion, without learning bodhicitta at all, can see emptiness directly and remove their mental afflictions. Okay. That's a...that's a tenet of the Prasangika School. Okay. That's the position of the Prasangika School. There's a huge debate about it. Okay. All right. By the way, this school says, "we don't like that", because then it makes them Mahayana. If you say that these lower school guys can see real emptiness, then what's the difference between them and Mahayana? Okay. Yeah, they don't like it...they don't say this (unclear), all right? But they, they like, "oh if they see emptiness directly, they see third degree, they gotta be Mahayana". You can't say that. Then there wouldn't be three tracks, okay. They'd say that. That's how they say it. Okay. Okay. Somebody asked about solitary whatchamacallits. Here they are. Say (rang gyel) (repeat) (rang gyel) (repeat). (Rang) means...here it means, "self-made", like a self-made business man or something like that, okay? (Gyel) means (gyel wa) means "ge...victor", means "Buddha, a Buddha". Self-made Buddhas.

Pratyeka Buddhas, okay? Sometimes they call them "Solitary Realizers" or something like that. It means, "self-made Buddha", okay. I don't know where they got this id...there is a kind called the "solitary", called the "rhino-like", rhinoceros-like, and they like to be alone or something like that. (laughter). But that's a whole different thing, okay. (laughter) (laughs) (Rang gyel) means "self-made Buddha", okay. Question for you...guys. Self-made, by the way, means "without a teacher", okay. Probably you just bought a book from Snow Lion or something (laughter), okay? (laughs). Is it possible?

(student: Yes)

Totally impossible, okay. No such thing. Never...the text specifically says, "never was, isn't now, and never will be, true that you can get anywhere without a totally qualified teacher". Impossible. Try to learn piano without a teacher, you know. Try to learn to do anything that takes a lot of skill without a teacher, much less seeing emptiness, they say, totally impossible. Completely impossible. (Rang gyels) the text says, all the scriptures say, have not in this life had a teacher, and then the text always says what right after that? But they had millions in the past (laughs) okay, literally millions, in millions of lifetimes they have been guided by totally qualified enlightened spiritual teachers, okay, and then in the very last life, you know, something can happen and without formally taking a guru in this life, they they achieve Buddhahood? That's also a misnomer, okay. They're not "self-made" and they're not?

(student: Buddhas)

Buddhas (laughs) okay? Buddha means "lower nirvana", okay. It's a code word here...there's many code words in Buddhist philosophy. When you say "self-made Buddha", Pratyeka Buddha, it means "a person who has achieved a lower nirvana without a teacher in this life...after having had millions of teachers in their past lives, okay". That's the whole sentence that they don't tell you. Okay. And all the scriptures say that. And there's no scripture that doesn't say that, okay. This is track number two. Are they Hinayana or Mahayana?

(students: Hinayana)

Hinayana. Okay. (Tek men). You already have that. You can just put quotation marks.

(student: What about the historical Buddha?)

What about the historical Buddha...meaning what?

(student: Did he have a teacher?)

In this lifetime? I guess not historically. I don't know. You could say he was a self-made real Buddha or something...oh, by the way, according to Mahayana he was enlightened long before he came to this planet, okay. Got out of that one. Okay. (laughter). (Tek men) means...in the debate ground you quickly change the subject. (Tek men) means "Hinayana", okay This is another Hinayana track. The first two tracks are Hinayana, the third track is Mahayana. Okay. What kind of emptiness do they see...quote "emptiness"? They see that it's not true that there's a? The subtle version of the self of a...I'm sorry, the gross version of the self of

(student: Person)

Things. Okay. We're up to things. We finished the two versions of self. We had a gross version that didn't qualify, and then we had a subtle version which is what, with the lack of which is what the first track people saw. Okay. And now we're up to the obvious form of the lack of a self-nature to people or things?

(students: Things)

Things. Things is harder than people, okay...in this school. In this school, okay. And here's how we describe it. Ooooh. (laughter) I could have a coffee probably...say (suk dang) (repeat) (suk ndzin gyi) (repeat) (tsema) (repeat)...you guys didn't finish writing right?

(students: No)

Okay. Later. (Gu ga ma re). (laughter) (laughs) That's probably hinting, okay. (laughter). Say (suk dang) (repeat) (suk ndzin gyi) (repeat) (tsema) (repeat) (dze shen gyi) (repeat) (tongpa) (repeat). This is an old friend of yours...you just don't recognize him, okay. He probably has a different haircut or something. (Suk) means "physical matter", okay? Like chairs, walls, okay. (Dang) means "and". (Suk ndzin gyi tsema) means...(tsema) means "valid perception", okay, "valid perception, pramana", okay? Yes. Okay. Somebody got it. Valid perception. By the way, what's an invalid perception?

(student: (unclear))

No, (tsemin), yeah, (tsemor...tsemin ma yinba). But what would be an example, I mean, very...it happens to me a lot, I don't know why on Fifth Street in Howell, when I'm driving the car, in the fall, there's always some leaves going across the road, and for a split second I think it's an animal like a cat or a mouse and a I...or a squirrel...there's lots of squirrels there, and I'm like, you know, but that split second of of misperception is a (tse min), and they're rare during your day, you don't have a lot of them. Okay. You have a lot of wrong perceptions...every second, but they're valid (laughter), okay. Big difference. We'll talk about it some other day, but anyway, a real non-tsema is is pretty rare. Like to have a totally wrong idea, if somebody is trying to help you and and you and you perceive them as trying to hurt you or something, you know, they're preparing for your secret party and you think they're sneaking around the house, trying to steal your money or something...you see what I mean (laughter), that's a (tse min). That's a complete (tse min). You see what I mean? That would be a non-pramana. But most of your perceptions are are pramana. Ninety-nine percent of what happens to you during the day is pramana, okay. (Suk dang suk ndzin gyi tsema...suk ndzin) means "that co...that valid perception which is holding onto that object, which is perceiving that object"...me, my eye consciousness and that pen, my eye consciousness which is perceiving the pen and the pen which is being perceived by my eye consciousness...is it starting to sound

familiar? Are we gonna...what'da you think we're gonna say about it? Hum. Okay. My my visual consciousness, my awareness of that pen, and the pen in itself...(dze shen gyi tongpa) means "they are void, or they are devoid"...there's a (tongpa), right, be careful...it's not emptiness here...it just means void..."they are devoid, or they don't have (dze shen). Different substance. Now those of you who were in the last class Tuesday night, does that mean that the...that this pen is my mind? Or that it's made of my mind?

(students: No)

No. "Different substance" is a code word here for?

(student: Same karma)

Yeah. Come from...they come from a same cause, okay. "They are devoid of a different substance" means they come from the same karmic cause. The karma that brought me here tonight to see this pen, and the karma that brought the pen here to be seen by me, was same, you know. And it's the same with everything around you. Okay. And it's pretty obvious, if you think about it, you know. Whatever karma has created this school building, has also brought you here, okay? That's all. The one that you're experiencing and the one who's experiencing it, okay? And the fact that they don't come from a different karma seed is a kind of emptiness. Okay. That's a kind of lack of a self nature, there pro...oh sorry, the fact that they don't come from separate karmic seeds, is is a kind of emptiness, okay. It's second level emptiness in this school...like it's pretty hard to see...it's harder to see than that thing about Michael Roach driving his body and mind. That one's pretty obvious, okay? There's probably mo...if you took a hundred Americans and sat them down and explain that there there's no real substan

(cut)

beings behind their body and mind who's not their body and mind, who's running them, then who would understand the stuff about the the one karmic seed. That's all. This one's harder to

understand. This kind of emptiness or selflessness is harder to understand. Second level. Okay. This is the lack of a self nature to things, which is a little bit easier to see, 'cause we're gonna get to the harder one later, okay? This is second level selflessness.

(student: Could you please repeat that?)

Yeah. The fact that the physical ma...matter and the consciousness which is perceiving that physical matter are devoid of any separate substance, which is a code word for, are devoid of coming from separate karmic seeds, okay?

(student: Separate karmic seeds?)

Separate karmic seeds, okay. Yeah?

(student: Is it okay to restate that in a positive way?)

No. If you expressed it in a positive way, these are very good questions...catch this question...it's beautiful...heh heh, Subuti...or anyway, he said, "can you just state it positively?". I ask you, is it a kind of emptiness to say, "hey look, you and everything you're seeing come from the same karma"? Is that emptiness?

(student: (unclear))

Huh?

(student: It can't be emptiness 'cause)

No, in this school. Right now. Independent hat. Can I say emptiness that way?

(student: No)

No. Emptiness is always a negative. What am I stating when I say, "hey you know what? You and this pen that you're looking at come from the same karma"? I'm stating your dependent

origination. Okay. Get used to it, okay. When you say it positively, you are describing the dependent origination of you and this pen. When you flip it around and make it a double negative...it's not true that you were ever anything else, now you're describing the emptiness. Okay. Very cool. Double negativize the dependent origination you got the emptiness. Strip out the double negatives from the emptiness and you got the dependent origination. Okay? I gotta ask you one question before you totally fog out. (laughter) (laughs). It's gonna be a long night, okay...I warn you. I see some of you nodding already. If you was Mind Only, would you stick this in "second degree emptiness", this one?

(student: You don't know...)

Come on...don't be timid. In the debate ground you gotta say...

(student: It isn't, if this is the highest)

Yeah, Mind Only School...forget it...this is emptiness...what're you guys talking about. Okay. This is the highest emptiness. Okay. Of course it's the highest emptiness. You perceive that you're outta here, okay. In their school. Okay. In...when you get graduated to the next school, this one flunks down to number two. It only gets to be second degree emptiness...selflessness, sorry. Yeah.

(student: Do they talk about a (kun shi)?)

Does the does this school talk about (kun shi)...no. Not not most of them, okay. It's not official tenent of the Independent School that there's a (kun shi). There's probably Mind Only Leaning Independent schoolers who might talk about a (kun shi), okay? You look like you need a break. We'll we'll go on to the third track later. That has been the second track. And that's the kind of emptiness they see...okay, in this school. Yeah?

(student: So far you've described two tracks)

Yeah.

(student: And three self natures that are lacking)

Yeah. And the first self nature that's lacked didn't make it into one of the tracks.

(student: But then is it one of the ones believed by first track?)

You could s...no, they'd say not, they'd say "people lose that before they get to the first track".

(student: So only the second, third and fourth one you're gonna tell us about)

Yeah.

(student: One, two, three ...are those main tracks)

Yeah. Yeah. Out of four kinds of self nature we've talked about...the first one is so dumb that it doesn't even make it into being denied by any of the tracks. Okay. And that's that one where you had a soul. Didn't even make it in...Buddhists don't even bother to to to deny it 'cause it's so obvious. Okay. All right. Take a break. By the way, I'm gonna put on the overhead the Tibetan that you lost when the bulb went out last Tuesday

(student: Yeah, yeah, yeah, yeah)

So if you've got nothing to do (laughter) you can write out those (laughs). Okay.

(break)

We got up to the third, right? We got up to the third track. Here you go. By the way, I had a correction from Dr. Chilton who was in Sera Mey when we got that teaching on Mind Only School. I said that anything which was...which existed by definition...what was it...oh, couldn't be (kundzob denpa), couldn't be deceptive

reality, and in his notes, which I think are correct, in the Mind Only School...even in the Mind Only School, what was it, the pen is an example of deceptive reality but it doesn't exist deceptively. How's that? Geshe Thubten Rinchen made a distinction like that. Okay. It doesn't exist deceptively; it exists ultimately. But it's not an example of deceptive reality, and then and then we gotta cook that.

(student: It is an example of deceptive reality)

Huh?

(students: It is, it is an example)

It is, it is a deceptive ex...an example...sorry, it is an example of deceptive reality, but it exists ultimately. Sorry. Okay. I'm kinda sleepy too. It exists ultimately, but it is an example of deceptive reality. How's that? Pen. Okay. Probably because it's not (yong drup). It's not emp...it's not what you'd see in the path of seeing or something like that. Okay. Say (jang sem) (repeat) (jang sem)(repeat). (Jang sem) means "bodhisattva", it's a short version for bodhisattva. (Jang) stands for (jang chu), (sem ba) means (sattva), okay, and you can either call the...sometimes they call the third track (tek chen), Mahayana, sometimes they call it Bodhisattva track. Same thing. okay? Same thing. What do you see when you get there? What version of emptiness...you see, what version of selflessness...shunyata, (tong ba nyi)

(student: Real emptiness)

Which is...it's the same as the (tong nyi) I put up before, same thing, (tong ba nyi) and (tong nyi), same thing...shunyata. And now supposedly we're gonna get a description of what that is...right? What does that mean, okay? By the way, it's the subtle version of the lack of self to the parts of a person, or or what we call objects, okay. Remember. This is third degree selflessness. Highest form of selflessness. The subtle lack of a self-nature to things. Okay. And that's how they describe it. Say (chu tamche) (repeat) (denpe) (repeat) (tongpa) (repeat).

(Chu tamche) (repeat) (denpa) (repeat) (tongpa) (repeat). (Chu tamche) means "everything in the universe". Okay. Everything in the universe. Every existing thing. (Chu) means "dharma", means "existing thing". (Denpa) means "true existence; true existence; real". Okay. Real. (Denpa tongpa) means "void; doesn't have that". Stated in normal English...no existing object in the universe has any real existence. Okay. No existing thing in the universe has any real existence. I'm gonna shut this off and actually I think I'm gonna cut the class 'cause there's too much after this. We'll add it to the next class, okay, but I want you to get one thing straight...in this school, okay, it's very important, okay? What does it mean in the Independent School for something to exist "truly"? You see what I mean...what is the (gak ja) in this school, okay? We've had three different flavors, right...we said, "maybe it's a self of a person where you are driving this person and this mind around". That's the lowest one, right? That's not real emptiness. Or maybe it's the lack of...what was the second one...oh (laughter), the lack of the being a separate karmic seed to you and the things around you. The fact that there is no...the the fact that there...it's not true that you've come from a separate karma...you and the things around you. But then they went and said "that's not real emptiness in this school". What's real emptiness? Oh, the fact that nothing is real. But what do they mean when they say that, you see, if you don't go that extra step, you don't understand this school. Okay. I mean you can go around saying that all day, "nothing's real", "oh thanks, what'da you mean? Okay. Does that mean I can go stand out in front of a cab, you know, to to to see if it breaks my legs, okay what I mean? All right? What does it mean in this school...very beautiful, okay. I'll give you the Tibetan and then I'll and then I won't give you the rest of the Tibetan for tonight, 'cause I won't overload you, okay. And this one's a little long (laughter), okay, but but it's very cool because it is the emptiness that bridges between the Mind Only School and the Prasangika School. If you understand this kind of emptiness, you understood all the wrong ideas about emptiness, you see, 'cause you got the Abhidharma version of the wrong idea of emptiness, then you got the Sutrists version of the wrong idea about emptiness, now you got the Mind Only versions wrong sch...idea about emptiness. Then you're

gonna get the lower schools wrong version of emptiness and if you don't have the right emptiness by then, you know, maybe you should go to another class or something. (laughter) Okay. And many great Lamas have taught it this way. Like who? Like the First Panchen Lama. Beautiful book where he spends the whole book telling you what emptiness is not. And then, you know, last page it says, "guess what", you know. Here's what it is. Okay. All right. Kinda long, but you'll appreciate, okay...later (laughter).

(student: Give us some time)

I'll give you some time. I'll wait 'til Rob Haggerty stops writing. Maybe we'll do a little bit of the rest.

(cut)

In the monastery this is a mantra (lo nu me la nangway wang gi shakpa ma yinpar yul rang gi tunmong ma yinpay duluk kyi ngu ne druppa), you know. When you get to this part in the course, you know, it's just like a mantra. Now Haggerty's writing really fast. (laughter) (laughs) Say (lo) (repeat) (nu me la) (repeat) (nangway) (repeat) (wang gi) (repeat) (shak) (repeat)...now in the monastery they say (shak tsam), it's okay, (shak pa) (repeat) (ma yinpar) (repeat) (yul) (repeat) (rang gi) (repeat) (tunmong) (repeat) (ma yinpay) (repeat) (duluk) (repeat) (kyi ngu) (repeat) (ne) (repeat) (druppa) (repeat). Okay. This one sentence tells you what they think...how they think things really do exist, and how they think things don't exist, okay? The first being dependent origination, the second being emptiness, okay. How things really do exist and how things really don't exist, okay. So first I'm gonna tell you what it really is, the way things really do exist, according to their school, and then the con...the negative of that is gonna be the way they don't exist, okay? Got it. These are the flip sides of the same coin...dependent origination and emptiness. Get used to it. Okay. So, how in this school do things really exist? (Lo nu me)...(lo) means "state of mind". (Nu me) means "unaffected; unscrewed up". Okay. By what? Oh, drugs...alcohol, okay. Ex...extreme illness or mental afflictions, like terrible

jealousy where you think things are going on when they're not going on, okay. (Ny me) means "no problem with that state of mind". It's not messed up by some kind of temporary problems. We're not talking about ultimately screwed up. It is ultimately screwed up. We're talking about what they call "short-term problems", you know, that you're on drugs, or for some reason you're having misperceptions. Strong mental afflictions, something like that...not feeling well. Things look different, okay. (Ny me) means "normal state of mind; unaffected". I translate it as "unaffected", okay? (Nangway wang gi) means "it is a...it is appearing to a normal state of mind", okay. "It is appearing to a normal state of mind". (Nangway) means "appearing". That object, back to the pen...stupid pen is leaking...okay, it's it's appearing in a certain way, okay, to a normal state of mind. On...you know, I'm not on drugs or anything like that, I'm not particularly angry right now, maybe half an hour ago, okay, and it's appearing to me. (Wang gi) means "by virtue of that". (Shakpa), we can say it exists. (Shakpa) means "can be established as existing". (Shakpa) means "can be established as existing". How do you know this pen is here? Because I can establish it as existing by virtue of it's having appeared to an unaffected state of mind. If a pen appears to an unaffected state of mind, then that pen exists, by virtue of that, and we can therefore establish it as existing. That's all. How do we describe the existence of things in the Independent School system? If my mind is not screwed up and if I see it, if it appears to me, then it exists. Okay. When they get more subtle in this school they say two things have to be there, and in your reading I did the whole thing, okay...the whole chunk. They say two things have to be there...that this sentence means two things. It has to be appearing as a pen from it's side, and I have to be seeing it as a pen. Two requirements. Sound like Prasangika?

(students: No)

No way. Okay. We're not talking projections here, we're talking it is doing it's part and I'm doing my part. It is, "thank you pen", it is appearing as a pen to me. It's doing it's part, okay, and me for my part, I'm seeing it that way, okay. Okay.

It's appearing...there has to be an appearance from its side, and there has to be a unaffected state of mind looking at it, and then somewhere in the middle we have a pen, due to a cooperated effort between us...both of us...he's appearing to me, I'm looking at him. Okay. If those two are present, an unscrewed-up mind looking at it, and a pen appearing as a pen, then there can be a pen...then there really is a pen there. You can say there's a pen there, okay? Yeah. Question?

(student: You said the two things right...the state of mind wasn't screwed-up, right?)

No I'm saying, the definition is that the state of mind should not be screwed-up.

(student: Well, that's what I'm saying (unclear), is not screwed-up, right?)

No I didn't say screwed up as far as the appearance. The appearance is whatever the appearance is.

(student: (unclear))

And by the way, there's a...I'll give you a beautiful example, in... for this school, that's in your reading, okay, and and it'll take a little time, and I'll cut the class short, I won't give you the rest of this stuff, we'll do it, we'll do it next class, okay. And then we'll push the next class into the eleventh, or something like that, okay, which will force you not to miss the review. (laughter). Okay. (laughs) Okay. You were hoping to have the night off. They say, you know, in India there's these guys...they can do magic, if you ever seen them they're unbelievable. They have a little stick like that...in Tibetan it's called a (dyu), okay, a (dyu). It means "a little stick". (Men dyu) nowadays means "bullet", for example, but this stick is about exactly like this. And they throw it on the ground, they sprinkle some kind of dust on the audience, and they do some mantras. These are worldly mantras...they're not (tantra), okay. But these are magic words. So they go abracadabra, they and they throw the stick on the ground and they

spray some kind of cocaine...I don't know, (laughter) it's they throw...they throw something on the audience, you know, this is called (nag dze, nag dze), (nag) means "mantra...worldly mantra", magic words and (dze) means "some kind of magic powder" or something. And then suddenly, everybody sees it as a horse. They're all like, "whoa, a horse", you know...actually there's just a stick there, okay. By the way, this example is not to describe some kind of wrong perceptions, okay, it's just to describe how in this in this school they believe you perceive everything, okay? And here's how it works. Let's say that later on some more people come, and they're like "wow, a big crowd". I was in a crowd like that in India, you know, I was like looking over and there's this guy doing magic, and it was really cool...unbelievable, I mean, it wasn't quite...it was very close...and it was (whish), you could...like you like "wow, where'd that come from"? So, let's say you come later, and you're looking over everybody's shoulder, what will you see?

(students: A stick)

A stick, okay, 'cause you didn't get the za...stuff on you, okay. What does the magician see?

(student: A stick)

Let's say he sprayed it all over the place. And he heard the mantra.

(students: He sees a horse)

Yeah, he sees a horse, okay. Now, does he believe in it?

(students: No)

No, okay. What about the people in the audience? Do they believe in it?

(students: yes)

All of them? No, the one who were there first, okay. And then

the guy who comes later, does he see a horse?

(students: No)

Does he believe it?

(students: No)

No. So there's three permutations, right? The the people in the audience who got sprayed see, they see a horse and they believe there's a horse there. The magician sees the horse 'cause he got the, he smell...he snuffed it too, but he doesn't believe it's there...he knows it's not there...he knows it's just the magic stuff. And then the people who come later say "I don't know what you're talking about. There's just a stick there on the ground and we don't believe in any horse". Okay? Now, let me see if I can remember...(laughs) this represents a person who hasn't seen...in this school...a person who hasn't seen emptiness yet, sees things as truly existing, and and believes that they are that way, okay? So a person that hasn't seen emptiness directly yet...and this describes just about any school actually...although they mean a different thing when they say "truly existing", okay...they...a person who hasn't seen emptiness yet is seeing things wrong, and believes them, okay. A person who has seen emptiness already, immediately after, remember, that was one of the experiences of the Four N...Arya Truths, immediately after they come out of meditation, they know they're seeing things wrong but they don't believe it any more. And they know they can't stop it. They're like schizophrenic for a long time. They know they...they're seeing things wrong but they can't stop it. They're like the?

(students: Magician)

Magician. Okay. And then people who come up later, meaning (dak sa ma ne pe jang chu sempa), a bodhisattva on the eighth bodhisattva bhumi or higher where they have defeated the tendency of even seeing things that way, you see what I mean...things don't appear to them that way any more, due to working on their own mind and their own understanding of emptiness. Things don't

even appear that way any...to them any more. They're like the? The people who come later. They're what're you what're you talking about? No horse, and we don't believe in it, okay? So three levels...three levels, okay, of (denpa druppa) seeing things as self existent. Here (lo nu me la nangway wang gi shakpa ma yinpar)...they see, to ha to have a perception of a pen, and for a pen to exist, two things are required. What? It has to be appearing as a pen, and your mind has to take it as a pen, and that mind can't be screwed up by drugs or whatever. If there's those two conditions are present, if a normal state of mind sees this appearance as existing, it exists, okay? And that's and that exists...(ma yinpar) means "but if that were not the case", okay, (ma yinpar) means "and if that were not the case...let's suppose it's not the case", (yul...yul) means "that object". (Yul) means "that object", (rang gi tunmong ma yinpay duluk)...you had that before...(rang gi tunmong ma yinpay duluk)...the whole thing means "from its own side, with it's own unique identity"...sound familiar? Has it been so long ago? (laughter), okay. That object, from its own side, through its own unique identity, okay, (luk kyi druppa, druppa)...if it existed that way, okay...now what's this whole sentence mean. Here you go. Ready? If there could be a thing, okay...if there could be a thing, that could exist from its own side, through its own unique identity...I'll state that again...if there could be a thing that could exist from its own side, through its own unique identity, without being simply established as existing...without being simply established as existing, by virtue of appearing, it's appearing...let's say "it's appearing"...without...what'd I say? (laughter)...without just being established as existing by virtue of its appearing to an unaffected state of mind. Now somebody read me the whole thing...loud. Here, I got Elly's. Can I borrow that? "If there could be a thing that could exist...by the way, whenever you're talking about (gak jas), I'd better hear "could, if, would, maybe"...we're talking about something that doesn't exist, right? So you'd better throw in a lot of "could be, and if and were", you know, okay? Meaning, I know it doesn't exist, I'm just describing something that they think exists. Okay. "If there could be a thing that could exist from its own side, with its own unique identity, without being simply established as existing by virtue of its appearing to an

unaffected st...

(student: State of mind)

State of mind. (laughs)...got cut off. (laughs) State of mind...then that would be something that truly existed". Okay? They're describing the (gak ja), the ultimate (gak ja), in this school. They're describing the ultimate thing that emptiness is empty of. If you could see that this thing didn't exist, you'd be home free, you'd be an arya, okay. That's emptiness. If you could see there's no such thing as a pen that comes only from its own side, in this school, you gotta have a cooperative effort. You have to think of it as a pen, it has to appear as a pen. This is a beautiful bridge between two schools. Who?

(student: Mind Only and)

Mind Only and?

(students: Prasangika)

(Tantra) Prasangika, Nagarjuna, Dalai Lama, Khen Rinpoche...(laughs) you know what I mean, you know, the truth, okay? Beautiful bridge between the Mind Only who said that that thing, (shen wangs) did exist from their own side through their own unique identity, because they exist by definition, and then this school that says, "that's crazy...you gotta have the mind seeing it that way, and it appearing that way, and then when they meet together you have an object". And then over here, is a Prasangika saying, "you guys didn't go far enough. There's nothing coming from that. There's just a cylinder, okay? There's nothing saying "pen" from its side. There's a cylinder that suggests, you know, the part suggests pen, but then you're laying pen on it...okay, and that's all that existence is, okay? Got it. So it's...you're halfway between the Mind Only School and the Consequence School, the Prasangika School. These guys have the truth. They say "it's just your karmic projection on a cylinder...that poor innocent cylinder, you're making it into a pen. There's nothing from its side that is a pen, and you're laying this trip on that poor innocent chewable thing, okay. All

right? And then over here you have the the the Mind Only Schools guys saying, "that's a pen from its own side it has its own unique penness...which is what you think when you get mad at somebody. Okay. And then somewhere in the middle is the Pras...sorry...Independent Schools...and if you get this straight, how beautiful you'll think about emptiness. Your your idea of emptiness is very very clear. You know. Ninety percent of the explanations of emptiness going around today don't even qualify in Buddhism. They don't even make it to first level, first degree emptiness. "Oh, everything's changing. Get used to it. You'll be all right". Nothing to do with emptiness, okay. And then somewhere in the middle is what? Independent School. It has penness from its own side, but not a unique penness, okay. They reject the "unique" penness, okay. "Unique" meaning "without any help from my mind thinking of it that way," okay? Don't forget the word "unique" is dropped out here somewhere, okay. Do things exist from their own side in the M...Independent School system? Careful. Careful. In the Independent School system in general. Do things have any existence from their own side? Yeah. That's the half the half the story, they have to be appearing, okay? And then you make up the other half, and then you you see them that way, okay? Okay. Do they exist from their own side, uniquely, with their own unique identity?

(students: No)

No, because that implies without me having to think of it that way. Without my unaffected state of mind seeing it that way, okay. All right? Got it? So it's very cool. Lord Buddha has set up this gradual refinement of emptiness until you get to the best one. And if you understand that, then you can help your students. When you have students you can say, somebody come to you and say, "Oh, I think emptiness is that", you say, "oh yeah, you got up to, you know, Sutrists...not bad". Let's go up to Mind Only, okay. And then you lead them up to Mind Only and then you say, you know, you keep going. Okay. Yeah.

(student: So your own presentation of emptiness, right, so far as you use that word "cylinder" instead you (unclear)

Has been what?

(student: Has been (unclear))

Ha ha ha. My own presentation of emptiness

(student: was a (unclear))

Yeah, he says, "then then your presentation has always been Independent because you have admitted that there is a cylinder out there". Okay. No. They would say...that's a good point. They would say, "no, there's a pen out there". Different, okay. I say there's a basis of imputation, meaning the cylinder, which I think of as a pen, from my side, and it is suggesting pen, but it is not yelling pen, how's that? (laughter)

(student: But it's yelling cylinder)

Huh? Big difference, okay. Big difference between it suggesting or its yelling "cylinder" from its own side and its yelling "pen" from its own side. Jay, are we talking about the emptiness of the pen or the emptiness of the cylinder?

(student, Jay: Of the pen)

Okay. (Ma ta ma che par. Ma ta ma che par). Unexamined cylinder. "Leave the cylinder alone," says Nagarjuna, whatever the farmer say I say, (laughter), okay, they say...you know...he said that, he says, "come on, there's a cylinder out there...oh you want to talk about the cylinder? There's no cylinder there. That's a projection onto the parts of the cylinder". Okay? (Ma ta ma che par). Leave the cylinder alone. You know, the thing you're ascribing to, the thing you're putting the projection on, leave the poor thing alone, okay...all right...for the time being, okay. When you're discussing the emptiness of the?

(student: Pen)

Pen. When you start to discuss the emptiness of the cylinder, then start talking about the parts. 'Cause there is no cylinder,

okay? All right? You gotta get used to that. And that's what prevents you from getting lost in emptiness. If you teach emptiness wrong to somebody and they start feeling disoriented, you've you've taught it wrong, and that's breaking a bodhisattva vow. You have to be very careful about it. Okay? Okay. You don't look that tired...how about one minor point? (laughter) Okay. Yeah.

(student: The Independent School, are they suggesting that there's a...I don't get it...were they suggesting that the pen is coming from (unclear))

I'll I'll state it again. Would the Independent School say there's any pen coming from its side?

(students: Yes)

Yes. Is that enough to establish a pen?

(students: No)

No, you gotta have an unaffected state of mind that's seeing it...not a drunk state of mind that's seeing it, okay? That's a different story, okay. But would they say that that pen has its own unique way of being that comes from its own side?

(students: No)

No. Unique meaning "that could stand alone without me having an unaffected mind to see it". Okay. Got it? Okay. Listen to the tape, okay. (laughs) (laughter). I'm getting revenge for the years I spent in class not knowing what the hell was going on, okay (laughter).

(student: (unclear))

(laughs). I want to talk about one minor subject.

(students: Both? The bottom one?)

You gotta write both of 'em. Okay? (laughs) You're getting really tired, like, "which one do I have to write"? (laughter) That's a diamond dealer question.

(student: (unclear))

Huh?

(student: (unclear) the page. Yeah)

I know, I don't know if you're up for that. Yeah, "substantial", right? Let's do it next class...I promise to do it at the beginning of next class. It's important and I don't want you to do it when you're half asleep. Okay. We're gonna talk about the five different flavors of "substantial" next class. Okay. And then we'll push some of the Prasangika into the review and force you to come to that. (Tap su). Thank you. Okay. Say (kyebu sum) (repeat) (kyebu sum) (repeat). (Tekpa sum) (repeat) (tekpa sum) (repeat). I used to get really confused about this, okay...and and so I'm like giving you something that I used to get confused about because we're on the subject of the three tracks, or the three yanas, right? And then I used to hear about another three yanas, a different three yanas, and I used to get really confused about it, and Khen Rinpoche, you know, very kindly, over years and years, kept straightening it out for us, you know. "Come on, that's not like that, it's not like that". okay? Okay. (Kyebu sum) means "three kinds of people"...(kyeby) means "people", (sum) means "three". This is a word from the (b: Lam Rim) teachings. Okay. This is a word from the (b: Lam Rim teachings). It's what you've heard translated as "people of three different scopes". Okay. It doesn't mean fat people, medium people and skinny people (laughter), okay. Some people translate (laughs) it like that...big person, little person...Pelma, Axle, okay (laughter), doesn't mean that (laughs) all right. (Kyebu sum) means "people of three differing scopes". And you know what they are, okay. First scope person wants to get their rear end out of the lower three realms. They don't want to come back in a hell realm, animal realm or hungry ghost realm, okay. Their goal in life is to collect enough good karma to stay at least in a human realm or better, okay. And and

and you know, ninety percent of us never get to there, okay. This is lower scope, okay. For themselves. Okay. For themselves. Medium scope is, okay, they understood that even to come back as a human with mental afflictions would be a drag, so their goal is to stay out of all the three realms of samsara. They'd like to get out of the Wheel of Life, okay, they don't care if they become a Buddha for the sake of all sentient beings, tha not, they're not worried about that. I just don't want to come back, even to New York City, with this set of mental afflictions, okay? (laughs) All right. It's too much suffering. All right?

(student: Is that out of the wheel or in the upper two realms?)

It's out of the Wheel, you see...the lower, the first scope guy got out of the three lower realms and he's in the three higher realms. The second scope guy got out of the Wheel. He's not gonna come back even as a human. Okay. He's out of it. Okay. Third scope guy..."what fun would it be to be in my own paradise, and poor friends of mine back in Manhattan are stuck like that, I'm gonna do it for them, okay, I'm gonna get enlightened so I can gain a trillion emanated bodies and I can shoot Dalai Lama's all around the universe, you know." Need a Dalai Lama out on Jupiter? I got one. I got two (laughs), okay. Got a trillion, okay. You know, they want to be able to do that. They want to be able to show other people how to do it. They don't want to leave their friends behind. Okay. What'da you have to do first to do that?

(student: Get there yourself)

Get there yourself. Okay. The (rang sa she...rang sa se) means "eat the meat first". You know. Do it yourself first. And then show other people how to do it. And that's their goal in life...that's Mahayana motivation. Okay. I wanna get my rear end into total bliss as soon as possible, so I can teach other people how to do it. Okay? That's called (kyebu sum). That's called the "three people?"...or something like that. Okay. You can translate it as the three scopes or something like that. That's a (b: Lam Rim) concept, okay. Now we go to (tekpa sum).

There's two (tekpa sum)s. And you gotta get used to that, okay. One (tekpa sum) means "three tracks" and we finished that already. How do the tracks differ? Well, in the in the Sau...Svatantrica system, they each see a different degree of emptiness. Okay. For example, okay, they each depend on different teachings, you know. First track people seem to like the Four Arya Truths. Second track people seem to like the Twelve Links. Third track people like (b: Perfection of Wisdom), you know, or something like that. Okay. And they reach different goals, okay? Those tracks...we've had the three tracks...what are they? In English. (snore) (laughter) (laughs) Listener?

(students: Self-made Buddhas)

Self-made Buddhas, who are not self-made and not Buddhas.

(student: And bodhisattvas)

And bodhisattvas, okay, those are the three tracks. Now there's another (tekpa sum), okay. There's another (tekpa sum)...which is, say (hinayana) (repeat), (mahayana) (repeat) (vajrayana) (repeat). Okay. (Hinayana) (repeat) (mahayana) (repeat) (vajrayana) (repeat), and you see that written, you hear it talked about, and that itself is a misnomer, okay. It's an incorrect division. And you got...that's why I brought it up. I just thought I'd clear up a Dharma rumor while I was here tonight, okay? And I'll give you the Tibetan? Yeah, you want it, right? (laughter) Where'd that go? I think somebody steals some of these things during the break. There's a story in Tibet of a of a cow that was covering up the butcher's knife by kicking dirt over it (laughter)...I think people are throwing away some of these things during the break. Okay. Now here we go. (Tek men)...you've already had it twice tonight. Hinayana. Okay. Not putting down people from other traditions in Burma, Thailand, etc. Doesn't mean that, okay.

(student: Someone who doesn't have bodhicitta)

Yeah. Basically a path which doesn't involve the development of

bodhicitta. Okay. Philosophically, a viewpoint that doesn't understand emptiness in the Mahayana way, in either the Mind Only or the Middle Way, okay. Philosophically, okay? That's that's the first of the three yanas, okay, in Tibetan. Hinayana. Here's Mahayana. By the way, (tek...tek) means, those of you who know Tibetan, (tekpa) is a very ve...rare verb that means "the capacity of a of an object to hold up another object". It's used in the definition of a pillar. This is...this pillar is (tekpa)ing the roof. Which means "to support or to hold up the roof". So (tekpa) literally means "vehicular capacity", okay? Seriously. The word "yana" really...it doesn't mean "vehicle", they got it confused, okay, as with so many things...it's not "vehicle"...it's "vehicular capacity". How much load can you carry? You know, can you take responsibility for taking care of everybody else as well as yourself. Can you feed n not just yourself but a couple other thousand people, you know, can you take care of other people also? Okay. What's your capacity as a person? How many other people can you take care of? Okay. That's that's (tekpa...tek). Okay? (Tek chen) means "big capacity - ultimate, infinite capacity", okay. Here's Vajrayana, it's (dorje tekpa). (Dorje) means "diamond". (Tekpa) means "yana, vehicle...vehicular capacity, okay. (Dor) means "stone". (Je) means "king". King of Stones, okay. In Sanskrit? (Vadzra). And that is the correct pronunciation, and please don't rewrite the sadanas to put "vajra", okay, it's (Vadzra), okay, and that's correct. Okay. (Dorje tekpa). Vadzrayana. Okay. Now. The reason I brought this up is, there's really only two yanas. You're either hinayana or mahayana. There's no such thing as hinayana, mahayana and vajrayana, okay? That's a Dharma rumor, okay. Mahayana can be divided into secret mahayana and not secret mahayana, okay, so this idea, you know, when people present it as hinayana, mahayana and vajrayana, is incorrect. It's really either hinayana or mahayana and mahayana breaks down into secret mahayana and open mahayana. Now do they have their own names? Yes they do. I knew you would ask (laughter), so I wrote it down for you. And that's the last thing tonight, I swear. And that's literal (laughs)...which kind of literal (laughs). I'm talking about emptiness literal. (laughs) By the way, thank you for doing your homework. It's really good. Okay. I'm glad there's a big pile of homework. Okay. Say (par chin

gyi) (repeat) (tekpa) (repeat) (chenpo) (repeat) (par chin gyi) (repeat) (tekpa) (repeat) (chenpo) (repeat). (Tekpa chenpo) means ("tek chen) means "mahayana, okay? (Tekpa chenpo) means "mahayana". The mahayana of the (par chin)s. (Par chin)s means "perfections, the six perfections", okay. The mahayana of the six perfections. This is the code name given to the open teachings of mahayana. Okay. This is the code name given to the open teachings of mahayana. Why do I say code name? 'Cause I want you to know it's not literal. It's figurative. Okay. Why? Why do I say it's figurative? Yeah, you think they don't use the six perfections in the vaj...in (tantra)? Okay. It's a code name means, okay, it's we just call them "the mahayana of the six perfections." Okay. This is the name, the code name for the open teachings of mahayana. But obviously, it's impossible to practice (tantra) without the six perfections. Totally impossible, out of the question, okay? But it's just a code word. It's a...we agree upon this word to mean "the open teachings of of mahayana". Okay. So you already see why it's a misnomer to say hinayana, mahayana and vajrayana. Okay. (Sang ngak) means "secret words", okay, "secret words" meaning "mantra". Okay. Mantra. (Kyi tekpa chenpo) means "mahayana of the secret words. Mahayana of the secret words". Okay. Meaning (tantric) teachings. Mahayana in the form of secret teachings, okay? So now when they...when you hear that division...somebody come along and say, "hinayana, mahayana and vajrayana", you're gonna say "uh huh. It's really hinayana and mahayana, and mahayana splits into open ones and secret ones", okay? That's all. Okay. And by the way, there's another three yanas that means the three tracks. And that's all I want you to know because I think it's confusing. You get confused. You hear that people say that and you get confused. That's a Dharma rumor. Yeah.

(student: Why do they say "vajrayana"? (unclear) I know you made the distinction but why do (unclear)

You mean, why is...oh by the way

(student: Why do you use it? Why do they say it?)

Why do they say "vajrayana"...vajrayana and greater way of the secret word are synonyms. Okay. Vajrayana and greater way of the secret word are synonyms. Okay. Same thing. Why is the diamond way calls the diamond way? That's secret, okay.

(prayer: short mandala)

(prayer: dedication)

What the Buddha Really Meant

Class 10,

Transcribed by: Karen Becker

(laughs) Okay, we'll start. So we did the whole class up to class eight in the Mind Only School and then we changed hats to the Independent Group inside the Middle Way School, okay, just to give you a little bit of review of the last class...they're...we have the Independent Groups ideas that there are three degrees of what they call "selflessness", okay? Which would which would be the what'd we call the subtle lack of a self to the person, and then the gross lack of a self to things and then the subtle lack of a self to things. And according to the Independent Group, only the third one is true emptiness, although you could wor...use the word emptiness for the other two. Then there was sort of a preliminary kind of selflessness which was the gross lack of a self to persons. That one was...well, let's start from the top. Real emptiness in this school is what...how do they describe it?

(student: (unclear))

Huh?

(students: (unclear))

She was ousted, (laughs). That's lucky.

(student: (unclear))

Huh? Lack of what?

(students: Lack of (unclear))

Huh?

(student: Self of the parts of (unclear))

Huh? (laughs). Lack of existing truly, how's that... or something like that. Okay. The lack of existing truly. And

what is it to exist truly in this school? What is the existing truly that they say doesn't exist?

(student: (unclear))

(Yu rung gyi tummong ma yinpay duluk kyi ngu ne druppa), right, (lo nu me la nangway wang gi shakpa ma yinpar yul rang gi tunmong ma yinpay duluk kyi ngu ne druppa), okay, the fact that things don't exist from their own side through their own identity, but rather simply by appearing to a state of mind which is unaffected. Okay? And and if anything existed from its own side as the who says they do?

(students: Mind Only)

Mind Only, everything?

(student: No, just (shen wangs))

No, just dependent things and emptiness. Im...imaginary things don't exist from their own side. Okay? In the Mind Only School.

Okay. So, if something did exist...anything at all did exist from its own side, according to the Independent Group, that would be a self-existent thing. The lack of that is?

(student: Emptiness)

Emptiness, which is the subtle form of the lack of a self to? Self nature to things...okay? Got it? And that and that's real emptiness in the in the according to the Independent Group, okay?

What was the the...what was the lack of a self...the the rough lack of a self or the gross lack of a self to things...like me...medium selflessness?....I mean you did your quiz in just...was that today's quiz? No. (laughs). Is it (suk dang suk ndzin gyi tsema dze shen gyi tongpa), right. (Suk dang suk ndzin gyi tsema dze shen gyi tongpa). The fact that you and the thing you are perceiving, your perceptions and the thing which you're perceiving, are void of having a separate substance, or a separate karmic seeds, okay. And that to them is a kind of selflessness. In your reading you'll see that they don't accept

that as being emptiness. In fact they accept it as being a deceptive reality which takes it out of the realm of ulpti...emptiness altogether. Okay. And then what about the subtle lack of a self nature to people or to persons...how do they describe that? (Rang kya tuppay dzeyu du druppa) Okay. Say (rang kya tuppay) (repeat) (dzeyu du druppa) (repeat). Okay. The fact that people are devoid of any nature of being self supporting, self-standing, and and having any substantial existence. And then what did I promise you?

(student: Five (unclear))

Yeah, so that you didn't have a four hour class last time, that we would do the five different flavors of "substantial" existence, but to get to that you have to describe to me, what's the gross lack of a self nature to persons. Say (tak) (repeat) (chik) (repeat) (rang wangchen gyi dak) (repeat). You gotta be able to rattle this stuff off or else the class is useless, you know what I mean? You won't ever be sensitive to the different flavors of emptiness, okay, like what twenty different people think emptiness is. The whole point of this class...the whole point of this particular course is that when your student comes up to you and says, "I understood what emptiness is", and you say, "what"? And it says, "I heard"...I repeat that I heard this from a Buddhist scholar who's been teaching in University for twenty years, you know, and they say, "oh emptiness means everything changes". You know. (Tak chik rang wangchen gyi dak). That doesn't even qualify as any kind of selflessness in in the top three. You know what I mean? They just never studied it. So don't forget it in, you know, a week. You're gonna have to have this in your head for the rest of your life, okay? Say (tak) (repeat) (chik) (repeat)(rang wangchen gyi dak) (repeat), which means "a a self that could be (takpa), unchanging, (chik) unitary, whole, (rang wangchen), independent", okay? And no...you know it's hard to find a Buddhist school that would even think that. But but here's, you know, one of the top three professors saying that's what emptiness is, okay? I mean, that's ...hopefully you gotta learn all those distinctions, okay? All right. So we go on to (dze yu) and (tak yu). Say (dze yu) (repeat) (tak yu) (repeat) (dze yu) (repeat) (tak yu) (repeat).

(Dze) means, in Tibetan, "substance or stuff". Okay. (Yu) means "substantial", okay? (Dze de yu pa, dzede yupa) meaning "substantial". (Tak yu) is the opposite. I'm translating it in your reading as "constructed"...meaning "not something which is substantial or natural", okay, and we'll have to see what the difference is. Okay. The reading that you're gonna get, which comes again from Changkya Rolpay Dorje...Changkya Rolpay Dorje lived about three hundred years ago, and served as a Lama to the Emperor of China. The Changkya line in general, I think the first Changkya served as the Emperor of the Chinese Lama. And I think it was the first Changkya...yeah, who was there when Marco Polo reached the court of Khublah Khan, okay, and and so, I'm sorry...no, that was Pakpa... cancel that...anyway, of that lineage, who took the lineage, the... recognized as high reincarnations by the Emperor of China and taught the Emperor of China. So, in this line, which by the last...the last member of this line was...Pabongka Rinpoche, okay? And and due to certain circumstances in Tibet at that time, they they they called him Pabongka...they called him the reincarnation of Pabongka Lama, when in fact he was the reincarnation of Changkya Lama, 'cause there were too many...there was a lot of sentiment against Chinese stuff at the time so they thought it would be safer to call him Pabongka Rinpoche, okay? So anyway, his name was...that is Changkya Rinpoche. Changkya Rinpoche, the Changkya Rolpay Dorje which is one of the later Changkya's, not the first one, he wrote a book comparing all the different systems of philosophy. It's like three four volumes long and it's incredible, you know...every kind of Buddhist philosophy comparing each school. So I've taken this selection from him. He wrote a beautiful description of what (dze yu) means and (tak yu) means. He starts out by saying...and you'll see in your reading...he says, "look, you look in scripture there's all these different meanings...they cop...keep talking about substantial stuff and stuff which is not substantial, and it seems to have a whole bunch of different meanings, so I'm gonna go through them for you", so he goes through five different flavors of (dze yu) and (tak yu) for you, okay? If you become a serious student of Tibetan scripture, this is very useful to know, 'cause otherwise you'll get totally confused, all right. So we're gonna go through them one by one and discuss the the difference between them, okay. And then

later on tonight we'll get to the, we'll get to the highest Madyamika interpretation of what's emptiness and what's not, and and that'll wrap it up. Then the final thing tonight we'll have Je Tsongkapa's own viewpoint about which is correct, you know...at the end of his book, somebody says, "well, which one do you think is right", you know, "the Mind Only School or the Middle Way School"? And he goes into an answer on that, okay. So here we go. Say (yupa) (repeat) (mepa) (repeat)(yupa) (repeat) (mepa) (repeat). The first meaning of substantial or not substantial is "existing" or "not existing", okay? (laughs) Is this real, you know, is this substantial. Does this have any substance to it. And then in the very most broad interpretation, it means, "does this thing exist or not?" Okay. So you say, this is substantial, you know, this has some existence. You'd say, yeah. It exists. Okay? And then insubstantial or a construct would mean "something that doesn't exist...something you've made up in the mind which doesn't exist". What would be a classic example, in this sense, of something that was the opposite of substantial, something that was (tak yu), something that was just imaginary.

(students: (unclear))

Huh?

(student: A flower that grow in air)

Yeah, you could say a flower that grows in mid-air, without any without any water or soil or anything. But can you think of a even more meaningful example?

(students: Snake and the rope?)

Huh?

(student: Snake and the rope?)

The snake and the rope, yeah...you could say the snake...or or, what the snake stands for, which is what? The self nature of a person, and the snell, the self nature of objects, meaning your

hand and your head and your chest, okay? The the non-existence...those imaginary things, okay? A boss who is bad from his own side, okay. A friend of yours who irritates you who's irritating from their own side and not because you're making them that way. Okay. That person that you get angry at, doesn't even exist. The irony of samsara, you know, the irony of our suffering is that we are creating it and sustaining it because of our attitude towards a thing which never existed, couldn't exist, doesn't exist, won't exist, okay? That's the irony of our situation. We are here in this realm, realm, and we are dying because of our belief about something that can't exist anyway, okay. And that's and that's a perfect example of a (tak yu). In the first sense of the word, meaning something which is just made up in your mind, just a construct of your mind...constructed by your mind. Okay. And the opposite of that would be (dze yu), something substantial, this pen, my mind. Okay. Stuff like that, okay. That's the first sense. You can put another nu, number one next to it, okay. Now for the second sense. Say (mupo) (repeat)...I'm sorry...(ngupo) (repeat) (ngume) (repeat) (ngupo) (repeat) (ngume) (repeat). (Ngupo) means "anything that can perform a function; anything that does something", okay? It's a synonym for a changing thing, which is a synonym for a caused thing, which is a synonym for a produced thing...they're all the same. Anything which changes, has causes. Anything which performs a function changes...by performing its function. Okay. So that's a ...(ngupo) means that. So in this, in this school, or the people who think that substantial means that, anything that can...you can do something with it, is substantial. And anything you can't do something with it, is not substantial. Okay. There's an idea in the Sutrist School of a thing called (chi tsen)...say (chi tsen) (repeat) (rang tsen) (repeat) (chi tsen) (repeat) (rangtsen) (repeat). We'll study it some day, okay. (Rang tsen) means "a pen in the sense of this pen, a pen, the pen - a pen, the pen, this pen", okay, an actual example of...of a thing. Okay. (Chi tsen) means "pen as a concept, the idealization "pen"...the...what'd they what'd Jung call it? The archetype...of a pen, you see what I mean? And then there's lots of pens, and then there's a (chi tsen) of a pen, okay, and (chi tsen) according to this to the Sutrist School never change. Okay. They don't...and they don't perform a function. Pen. As

opposed to a pen, the pen, this pen. Okay. Pen. Pen itself is a...is like a, is a perfect idealization of a pen and will never change, you see? It doesn't like run out of ink, okay...the concept of pen, okay, the idealization of a pen, okay. That's called (chi tsen). And this is (rang tsen). So, (ngupo) means "functional thing". (Ngume) would seem to mean "something which is not a functional thing". And in philosophy, in Buddhist philosophy, we are careful to say, "an existing object which doesn't function"...so learn that. Those of you who are gonna learn Tibetan, (ngume) has a totally different meaning than what it looks like. It looks like it's saying, "not a (ngupo)" or "lack of a (ngupo)"...or something that...it doesn't mean that at all. It means "an existing object which is not a (ngupo)" which is totally different from...something which is not a (ngupo). Okay. Meaning, you can't define existing things which don't function as everything which is not a functional thing. Because things that don't exist could be that also...you see what I mean? Like the pumpkin that's smashing the Twin Towers is not a functional thing. But that doesn't make it a an existing object which is not a functional thing...big difference. Okay. So (ngume) means...although it doesn't look like it should mean that..it's a it's a standard term in Tibetan Buddhist philosophy that means "an existing object which is not a functional thing". The Abhidharma only gives three...(so so tak pe...so so tan go, so so ta ming gyi koppa) and (du me chi kyi nam ka). Got any ideas? (laughs). (Du me chi kyi nam ka)...empty space. Okay. Does empty space change when you fill it?

(student: No)

No. It's not like the space changed, you know...I I I filled the space, I emptied the space...the em...the space is always there, okay, it doesn't change, okay. It it it doesn't..the presence of this doesn't allow another thing to move into that space but the space doesn't change. When this planet is melted and gone away, empty space will still be there. The location. So don't think of empty space as some black thing in the sky, okay. That's a mistake. (Bu ka nam gyi kom nyi ngo) said Vasubhandu. Master Vasubhandu. (Du...bu ka nam gyi kom nyi ngo) means "oh space means that black or blue thing over our heads...you (ngo)...and

in the (b:Abhidharmakosha) (ngo) means "they say"...meaning, "who could believe, you know...that's a dumb idea". Okay. Space means...don't think of space...space in Buddhism means "place". How's that? Okay. Empty space. All right? That don't never changes. So that would be a (ngume)...that's not substantial. Okay. And then the (ngupo)s, things which do something, now that's substantial, you know. They have substance, okay? That's the meaning of of substantial in the second meaning of the term. Now here's the third one. Say (tenpa) (repeat) (min gyurway) (repeat) (tenpa) (repeat) (min gyurway) (repeat). As opposed to (mitakpa) (repeat) (mitakpa) (repeat). Okay. (Tenpa) means "stable". (Min gyurwa) means "unchanging". Unaltering, how's that. And then (mitakpa) means "changing". Okay. People translate it as "impermanent"...I think we discussed it before why it might not be a good translation. When you talk about death and your own impermanence, in that case, (chu wa mi takpa)...it's a good translation. But in philosophy, when you say "permanent" as opposed to "impermanent" meaning something which lasts forever or doesn't last forever, that's not what it means. Okay? Like...how shall we say...does the emptiness...does this pen last forever?

(students: No)

No. So we say it's...in English we say it's "impermanent", okay? How 'bout the emptiness of this pen?

(students: No)

Does it last forever?

(students: No)

No. When the pen is destroyed, the emptiness of the pen goes away. Okay? Goes out of existence, all right? So, would you call the emptiness of this pen "permanent"?

(students: No)

No. So th that's a demonstration that the word "permanent" is a

bad translation for (takpa) and or and "impermanent's) a bad translation for (mitakpa), 'cause 'cause in... because the emptiness of this pen is (takpa), okay, it is what they use...the Tibetan word that they use to translate...that they translate as "permanent". So that's a bad translation. So what it really means is "unchanging. Okay. Constant". Meaning the emptiness of this pen is totally constant. It's never less than one hundred percent not anything but your projections. Okay. And in that sense it's (takpa) meaning "unchanging". Does it go out of existence? Yes. Is it what we call "permanent" in English? No. Or eternal? No. Okay. You gotta get used to that, okay. Those of you who are translating. 'Cause otherwise you're gonna hit this thing and it'll say the the the permanent emptiness of the pen goes out of existence...you know, and then you're gonna be in trouble, okay. All right. So that's this the the third meaning...is something which is stable and unaltering as opposed to something which is changing constantly, okay. That's almost the same as number two, okay. Number two was stressing more that it either performed a function or didn't perform a function...that it did something or didn't do something. And then number three is more stressing that it either lasts for...it...I'm sorry...almost made the same mistake...that it either changes...doesn't change at all or changes constantly. Okay. Those are the...but...but in Buddhism those are equal. Those sets are equal. Okay. Yeah?

(student: (unclear))

(student: Yeah)

Say how?

(student: (unclear))

Yeah, you're right, you're right. It's a good point. Chilton brought up a good point...they actually reverse each other from two to three. In two, the functional things were substantial, which are actually the changing things. And in number three, the it's the changing things that are insubstantial, okay? So they actually reverse. That's a really good point, okay? Number

four. Say (rang kya) (repeat) (tuppa) (repeat) (rang kya) (repeat) (tuppa) (repeat)...as opposed to (den min) (repeat) (duje) (repeat) (den min) (repeat) (duje) (repeat). Okay. (Rang kya tuppa) means...we had it last last class...(rang kya tuppa) means "self-standing, can stand on its own". And then (den min duje) is just one example of something that doesn't stand on its own, okay, but it covers most of them. (Rang kya tuppa)...there are two things that are described as "self-standing", physical matter, okay, is self-standing and states of mind are self-standing. So mental stuff and physical stuff is "self-standing" according to the fourth idea...of self-standing, of (dze yu), of substantial. Okay? And then something that's not self-standing would be (den min duje). (Den min duje) is a code word for, you know, it's it's translated a million weird ways...all it means is "stuff which is neither...changing stuff which is neither a nor b. Changing stuff which is neither a - doesn't have (den min) okay, means doesn't (den) physical matter and (min) mental stuff, okay". It doesn't...it neither possesses physical reality, physical matter nor is it (min), a state of mind. But it's still a (duje) which means "a changing thing", okay? A functioning thing, something that does something. (Duje) literally means "factor" meaning something which affects another thing. So how many things in the world affect another thing, but are neither physical nor mental?

(student: (unclear))

Concepts. Okay. Concepts are like that. Like a Ann, okay...like Marie, all right. Is Marie Placide physical? Purely physical? You see what I mean. Is Marie Placide mental...purely mental? You know, or is Marie Placide a concept that we apply to something physical and something mental...you see what I mean? So so it's the concept...concepts are called (den min duje). Changing things but they they aren't fully physical or wholly mental, you see, (den min), okay, and that's the meaning of that. Yeah?

(student: But aren't concepts "not changing"?)

She says, "aren't concepts things that don't change?" Depends on

which school you're in (laughs), okay. Generally speaking, here we're talking about concepts that change, okay? So we're not talking about the idea "Marie", we're talking about the thing we call "Marie", how's that? (laughs) Okay. And there's a distinction, all right. Does Marie change? Of course. Does quote "Marie" change?

(student: No)

You see...there's a dis there's a distinction there, and you have to think about it. Yeah?

(student: Do you think that you could use the example of Tashi, for (laughter) (unclear)?

Yeah, the person...what shall we say...Tashi as a person changes, you know, he gets older. Tashi is getting older, okay? But "Tashi", the concept "Tashi", the idea...we should say the idealization of "Tashi", is different, and then we're playing between schools, okay, different schools have different ideas. Generally most schools accept a thing called (den min duje) which is which could be...a person would be in there, person, the person, would be in there. The idealization of the person would not be a (den min duje). Okay.

(student: Which school is that?)

These are mainly the Sutrist Schools but it would also be accepted by the higher schools. Okay. And I think even the Abhidharma school you could say...but they...each of the schools has a little bit idea how much stuff you throw in there, all right. That's a little bit different. Like where are (chi tsens), where are (rang tsens)...that's a whole different sch...thing, okay. So that's another example. Now we go to the fifth one. This is a special idea about substantial and not substantial, okay, like...Geshe Thubten Rinchen gave the example of American guy, okay...American guy. If you want to think of someone as an American guy, do you have to think of something else first?

(students: Yes. Uh huh.)

To perceive "American guy", do you have to percei...do you have to perceive something else before you do that?

(student: Yes)

And we would say yes. And we said, "what"? He said, "his head, his hands, his his eyes, his nose, his ears...you know, you take all these pieces in your mind and then you put them together, the co...you composite, and then you call it "American guy", okay? So you can't just open your eyes and say "American guy". First you have to examine the eyes, the ears, the nose, you know, all the pieces, and then you put it together and then you label it "American guy", okay. That would be something which is not substantial. And something substantial would be...I think an example would be colors? You know, like you don't have to piece together colors, you just open your eyes and it's blue, you see what I mean? And that that would be somehow more substantial, and that's another meaning of this...of this word.

(student: So it's colors and shapes?)

You could say...I believe they would say most physical objects are like that. Are are like substantial because you don't have to sit there and conceptualize to perceive them. Okay. You don't have to like glue it together from other parts or something like that, and that would be the difference between substantial and constructed. Okay. (dze yu) and (tak yu). Okay. By the way, the text says, Changya Rolpay Dorje says, "cross out number five here and call it 'four b'", because he says, "that's what they mean when they said 'four'". Got it? What was number four?

(student: Self-standing)

Yeah. Self-standing. He says, "self-standing means that". And that's the only one that's really means substantial or insubstantial. Okay. He says, this, what we just said, is the real meaning of substantial and insubstantial. And the others are things that they call substantial and insubstantial, but

that's not the real meaning of the word. The real meaning of the word is this one. Does it stand on its own or not? And what does that mean...stand on its own or not? It means, to perceive it, do you have to perceive other things first. Then it would be...insubstantial. If you don't have to perceive other things first, it's substantial. Okay? And that's the meaning...Changkya Rolpay Dorje says, "this is the real meaning of the word, and those other three are like impostors". Okay. So change four to "four a", change five to "four b", and that's the real meaning of substantial. Which one of these four and a half meanings, (laughs) okay, is the one that the Mi...Independent group was saying is wrong when you think about a person? Obviously wrong, okay. They said, "a person is not substantial", and if you perceive that, you've perceived sort of an elementary kind of selflessness. You know, like, not very subtle kind of selflessness. It didn't even qualify in the top three, right. It didn't qualify in the three degrees of emptiness. Which one of these...trick question, okay?...is it that you see that a person is not, when you see some kind of selflessness according to this school? Which one do you guess?

(student: Four b)

Four-b or four...four a and four b are the same thing...get used to that, okay...four b is what four a means. Okay. So, is it like a big spiritual step forward to realize that to perceive a person you have to perceive their parts mentally, or is it a big spiritual step forward to perceive that a person is or isn't functioning, or is it a big step forward to perceive that a person exists or doesn't exist, or is it a big step forward to perceive that a person changes or doesn't change? None of the above. Okay. None of the above. And your...the last part of your reading that you're gonna get tonight from Tuesday, says, Changkya Rolpay Dorje says, "oh, and by the way, when the Independent group says that substantial things 'don't exist', and that's a basic kind of selflessness, they're talking about a big flavor of substantial. They mean substantial in a whole new way that we didn't cover yet." Okay. I mean, Changkya Rolpay Dorje's cool 'cause after all that, there's a little footnote at the bottom that says, "by the way, when the Middle Way lower

school, right, the middle group in the Middle Way School, which is called the Independent, when they say a person is not substantial, and you better understand that, and that's the very kindergarten step of understanding selflessness, they don't mean any of the above. They mean something different. Okay. They even use the word (rang gya tuppa), they even use the word "self-standing", and they don't mean that in the same way. They don't mean it in the way that everybody else means it...they mean it in a whole new way, okay, and here's what they mean. Okay. And if you don't...what's the use of knowing this stuff...by the end of tonight we'll demonstrate that if you understand real emptiness according to the highest school you can reach (tantric) enlightenment, and if you don't, you can't. Okay. So you better know all the wrong ideas about emptiness. You know, this has been a whole course in the wrong ideas about emptiness. And you better know them, you know, because then the next time you hear somebody get up and say, "oh, lack of substantiality to myself is emptiness", you can say, "ah, come on. That doesn't even qualify as Mind Only", you know, okay. With authority you can say that. You can pull out your notebook and everything (laughter), okay. Here's the last meaning of it. Yeah, this is the one they they're canceling when they talk about the emptiness of this, you see what I mean?

(silence)

Oh, sorry (laughter)...I figured everybody knew Tibetan by now.
(unclear).

(silence)

Say (wang) (repeat) (gyurwapo) (repeat) (wang) (repeat)
(gyurwapo) (repeat). Tell me what the word (gyur) means.

(student: (unclear))

(Gyur)

(student: (unclear))

Yeah, uh, that's (gyu). (Gyur)...to become. In a different spelling, okay. It can mean "change"...in a different spelling. In this spelling it can mean "translate", for example. To change in the sense of change words or change languages, right? (gyur wa)...you know, who's the who's the (ke gyur) of this person, means "who's his translator", (ke gyur) means "language changer; language exchanger". Okay. But then a (gyur) has a whole nother meaning and that you should know it. What's a (korlo gyurway gyalpo)? (Korlo gyurway gyalpo)?

(students: Turning wheel...)

Huh? It's in the mandala, actually, okay. Ac...actually those...all of that stuff belongs to the (korlo gyurway gyalpo)

(student: Wheel weilding Emperor).

Yeah, a wheel weilding Emperor, and "weilding" is a bad translation of (gyurway) which means "empowered by the wheel". (Gyurwa) means "to have power", to be empowered. How does he draw his strength from? Where does he draw his strength from? His flying saucer right? How far can it go in a day? Half a million miles. How wide is it? Two thousand miles or something like that. I mean, it's big, okay. It fits like thousands and thousands of troops inside, and he gets inside and flies to other continents and controls them. And therefore he's called (charkavartan). "He who controls with the wheel", and the wheel is his spaceship, okay, and it can be golden or bronze or silver and there's a big thing about it, okay...you have to read your mandala offering text, okay, then you get the dimensions of it...and how many people can fit it and how many elephants, you know, and stuff like that, okay. So (gyurway) here means "to be empowered". (Wang gyurwapo) means "the the person who directs the show", okay. (Wang gyurwapo) means "the one who has the power...the one who who's in charge. Okay. And and isn't that what we talked about last class, right? As the very most obvious lack of a self, come on, there's nobody in charge of your body who's independent of your body and mind, right?...you gotta throw that in, who doesn't directly depend on your body and mind, but you think there is. Will you own...will that shirt be on your

body tomorrow? Will you will you...do you have control of this shirt...there's a whole funny thing about ownership, right? Very very interesting. Do you own that shirt? Do you own the blouse or shirt that you have on right now? Do you own it?

(student: Yes)

Yeah. Why? 'Cause I can do what I want with it, I mean that's a test of ownership. I can't rip up your blouse or shirt because I don't own it. If it was mine I could spill whatever I wanted on it and you can call me stupid, but it but it's mine...I can do what I want with it. So the meaning of "mine"...that I own it...right, own, right?...as the owner, is that I can do what it.

But you can't tell me if the if you'll have that shirt tomorrow, you know? You you literally can't tell me if you will own that shirt tomorrow. You know, someone could mug you coming out of here, somebody could steal it from your house, you might be dead and in another realm by tomorrow...you telling me you own it? What does "own" mean if it doesn't mean that? Can you control it's it's usage, can you control it's location up to thirty minutes from now? No. Okay. (laughs). It's funny, but we have that concept. That's the most obvious form of a self that doesn't exist. It doesn't even make it into the into the debate, you see...it's so obvious. Of course you don't have power over that. Of course there's no such thing as the owner of the body and the mind, okay. Or he's a real schlock, you know, he can't do anything at all, he can't even guarantee you're gonna have it on in half an hour, you know. And and so there is no such person, okay. That's just so obvious they don't even...it doesn't even count as a kind of emptiness to realize that that guy's not there, okay. The driver who's driving your body and mind, who controls your body and mind and your shirt, (laughs) okay? Okay? All right, forget that one. That's so obvious it doesn't...that's not emptiness to realize that, you see what I mean? It's helpful, it's it's humbling, okay (laughs) but it's not emptiness, okay. It's just a a fact which is not emptiness, okay. All right. So that's the...that's the one, says Changkya Rolpay Dorje, that they're talking about when the when the Independents say, "no substantial person exists", okay? So now, when your friends ask you on the street, "what does the

Independent group in the Middle Way School mean when they say there's no substantial self even though they don't accept that the lack of that is true emptiness?", and you'll say, you know, "a guy who's in control of my body and mind and who's not part of my body and mind", you see what I mean? Some independent guy who's self-standing, driving me, my mind, okay, me...my body and my mind, okay, that one is what they think...the lack of that is the is the very gross or obvious lack of a self-nature to a self, and that's not true emptiness, okay? To repeat from last week. We had all these flavors of emptiness. I really wish you could rattle them off, but I won't ask again 'cause it's embarrassing, and they're kinda hard for me to remember when I'm tired, okay. Lack of a...of a driver, basically, okay? Sorry...I'm sorry. That was the, that was the most subtle one, yeah. Lack of a...lack of an unchanging, permanent, eternal soul. The most obvious one, okay...I just made a mistake. Lack of a...eternal soul or something like that. Most obvious one. Lack of a driver, okay. Lack of the fact that you and that your mind and the things it holds come from a different karmic seed, and lack of a fact that something could exist from its own side, through its own identity, without depending on your mind to see it, okay. Those are four flavors of selflessness in this school. I'll say it one more time. Get used to it. Lack of an eternal, unchanging, solitary, whole, little self. I think what...what I used to think of when I was a kid when mom said, "your soul will be there after you die", you know, I was like this clear bubble, okay, and then and then, second one up, lack of a director who's independent of your body and mind who's driving it around. Just because you hear your thoughts you think there is such a thing but it's not there, okay. Third one, lack of any person who could be...who's mind could be coming from a separate karmic seed than everything that mind is seeing, okay. And then last one, which in the M...which in the Independent group is the only real emptiness, lack of a self-nature of this pen such that it has its own identity coming from its own side without my mind cooperating in the mission, in the process, okay? Whether my mind was here or not to perceive it, and my unaffected state of mind, right, it could exist from its own side, okay. By the way, they're half way to Prasangika right? They're halfway to the real truth, okay. Okay, so you've got four flavors of selflessness...in that

school, only the fourth one is emptiness.

(student: Can you repeat the fourth one?)

The fourth one again, I'll repeat. A nature...a unique nature...a unique identity of the pen that could come from its own side without my mind cooperating from its side, you see what I mean? A pen that could exist with a nature from its own side, without depending on my mind to perceive it also. Okay. Question. This is the question I wanted to get to when I started this whole thing. Which one does the Mind Only School say is real emptiness?

(student: (unclear))

The third one, okay. The third one. The fact that this pen is empty of any nature of being of a separate karmic seed from the from the visual consciousness which is perceiving it, okay. They also say there is another kind of emptiness to this pen...what would that be? The fact that the pen is empty of being called a pen by definition. Okay. Those are their two flavors of emptiness. You should be able to cruise around those six kinds of emptiness like nothing, okay. You should understand those six kind of emptinesses like "no problem". I'll do 'em one more time, okay? (laughter) We'll start way back in the Mind Only School, okay? First one...I mean let's give 'em little names that you remember, okay. (laughter) Who who likes to talk about this one? Mind Only School. Do they say it's real hundred percent emptiness?

(student: No)

They do, okay? Equals emptiness. They got another flavor of emptiness, what's that? Subject and object, okay? Which school? We'll say Mind Only now, okay...it's gonna come later, right, and it is a real kind of emptiness according to them. Number three, I'll make it easy, okay? I I think what we think of as soul is the most obvious one. Nah, I don't like that one...scratch it, 'cause you do have an internal?

(student: Mind)

Mindstream. Okay. That's a little dangerous...let's cancel that. No, I'm changing. Little ball. So, okay. Something like that, okay, all right? (Tak chi go wang chin gyi dak), okay, independent. Little little thing inside you, okay? No such thing. No unchanging little ball of self, okay? Visualize that and you've got it right, okay? Who what school? I mean, lots of schools, but right now we're talking Independents, and they say "obvious selflessness, self-less-ness, of a person". And by the way, this is the one you get the most in bad explanations of emptiness, you know...they didn't even get up to real Middle Way, okay, and you and you...I've heard that people...I've heard very authen...you know, very qualified people make very strange statements about emptiness. Okay. Like very very strange. I heard one really good scholar say emptiness is the fact that when you feel yourself, it's not that...or something like that. And and of course there's a self that exists, you know...Michael Roach exists...he's standing up here talking, you know, I feel him, he's real, you know...it's not that. That's not what we're denying at all. You know, the sense of a self is true. Of course you're yourself, you know. You function, and you're there, you know...that's not what we're denying at all, okay. The the Buddha has a sense of a self, Da Dalai Lama thinks he's himself, you know...he is. (laughs) Okay. All right. I think. Okay. Number four. (unclear) Substantial. Substantial. Self-standing. Self...we'll put here in parenthesis, (driver), 'cause that's...you know now after that long shpiel that's what...substantial means. No such thing. Substantial in the sense of an independent driver, okay, who's not part of your body and your mind, who's driving you around, okay. A boss. A director. Okay. This is what school? Independent. By the way, some of these are shared by lower schools...I'm not getting into that, okay? Probably 'cause I can't, okay. Independent...this is the subtle...subtle lack of self to people. Got it? Okay. Number five. See number...peace, peace brother, okay. (laughs) see number two, okay, but the Independent, right...you know, okay? Same idea...basically, okay...that that th the bis...the visual consciousness and the pen that it sees don't come from a different karmic seed, and that's the gross lack of a self to

things. Last one. You get it, you get to have a cookie. I think there's cookies...I hope (laughter) okay. What's that? That's the subtle lack of self to things. Right? Subtle lack of self...you gotta be able to drive around these six like nobody's business, okay. If you're really gonna teach emptiness to people, you gotta be able to teach them what's wrong in order to teach them what's right. Okay. You we haven't gotten to the right one, okay? In the whole ten classes (laughs) we haven't got to the right one yet, okay? What's this one supposedly? No...what's he say..."not exist...from own side without unaffected mind." It takes the magicians spell and the spelled state of mind for you to see the horse there. Okay. Gotta come from both sides. The stick has to be appearing as a horse and your mind has to be under the influence of the spell. There has to be a cooperative effort. From the object side, there has to be appearance of something. From the state of mind side there has to be seeing something, okay. Ne...neither one exists by itself. There has to be a cooperation between the two, okay?

(student: It's like the tree falling in the forest thing, right?)

This whole thing is the tree falling in the forest thing, Okay. The Mind Only School would say what?

(student: Trees can fall...)

Trees can fall in the forest and they exist as soon as the sound comes from the tree, it exists...from its own side. Mind Only...sorry, Independent School would say? Doesn't exist until somebody is sitting there, hearing it fall down. That's a good example. Prasangika?

(students: (unclear))

There were some decibels and you made it a tree sound. But were the decibels there before I thought of them as decibels?)

(students: No)

No. When you focus on them, they too become empty, you see what I mean. But when you're discussing the sound, you stand back from the raw material...the raw data, and you don't examine it...you just leave it there...okay, okay...there were some decibels and I and my mind, my karma made me hear them as a tree fall. Okay. But what about those decibels, you know...this is Mrs. Ribush's question. Nick Ribush's mother in Australia actually came to my house, banged on the door, and said, "what about the, you know, that talk you gave last night, you know...what about the...what about the decibels...aren't they the same?" I said, "yeah, when you focus on the decibels, then it...then you're you're karma is forcing you to see decibels from parts of decibels. Okay. You gotta get used to that, okay? You gotta get used to that. But we're not gonna do that yet, because that's

(student: Peeling the onion)

Yeah, it's an onion peeling thing. And until you get down to the next level, you leave the next level alone. It's there. Okay.

(student: I...)

By the way...excuse me...that's very bad to not teach it clearly because then people will get disoriented...they'll say nothing exists, nothing matters. Right? If you just say, "Oh, there's nothing there, and your mind is just making everything up", you know. Well then a dream and a drug fantasy and and real life becomes the same. You see what I mean...and that's not true, okay. Yeah?

(student: Unaffected mind...is that the same as like centered?)

Yeah, she said, "explain unaffected state of mind". Basically you can say one which is not on drugs...they would say...this is a careful point. They say, "unaffected by temporary causes of error". Meaning, alcohol, drugs, moving in a train in a certain way so that the trees look like they're walking or something like that, you see? Those are all called temporary...(trel gyi chu gyu - trel gyi chu gyu) means "short-term causes of error", but

(pu gyi tru gyu), you know, your tendency to see things as self-existent, your mind is always affected by that...so unaffected doesn't cover those kinds of aff...see...when we say "unaffected" we mean by, you know, short-term causes like drugs, and alcohol and and extreme jealousy that makes you see something that's not there, or something like that, okay. Yeah. But it doesn't...unaffected doesn't mean free of ultimately...ultimate factors that cause your mind to be screwed up, which is your own ignorance that you came...the baggage that you carry here from your past life. Yeah?

(student: So when you look at the decibels and parts of decibels, does it infinitely regress?)

She said, "when you look at decibels and parts of decibels, does it infinitely regress?" Yes. (Ta nyi dak pa dak den tse way ten (unclear) chu)...because when you look for the thing that gets the name and you and you not satisfied with leaving it alone and you keep digging, you don't find anything. Okay. And that's a sign in in Prasangika that you found emptiness. Okay. Does that mean nothing exists or nothing matters? Absolutely not. The minute you understand emptiness, you gotta be? ...strictly moral, strictly ethical, okay? It means you, now you do have to be ethical (laughs), okay? But if you, if you stop at the onion skin thing and keep going down and in the middle there's nothing, you know, and you just go home...you say, "okay guys, go home", you know, it's it's breaking a bodhisattva vow. You you're not telling then what's important to tell them. Whether you see an onion or an apple, depends on your karma, (laughs) okay? (laughter) And who wants to be surrounded by onions all the time...I mean personally, you know. (laughs) (laughter) Okay? All right? You have to give them the second half. So you have to go home and keep your bodhisattva vows, you have to go home and keep your books, you will become a (tantric) deity, you know what I mean? You gotta tell them that stuff. It's very bad to leave them with the onion that no...nothing in the middle, okay? Yeah?

(student: (unclear) say that the definition of substance as well (unclear))

Sorry?

(student: It could be the definition of)

Yeah, that that would sound like...yeah. Yeah, in in in Prasangika they say nothing exists substantially and that's what they mean. That's true. We could put that as number six, but we were in the M...Independent School at that time. Ten minutes ago we were in the Independent School, okay (laughs). (Dze chik druppa) to exist substantial, is the (gak ja) in the higher school. Yeah. It's what we deny when we speak of emptiness. It's one of the synonyms for emptiness. And I I put in your reading a really cool section from the monastic textbook that gives you all the synonyms for self-existence...substantial, natural, by definition, from its own side, (unclear) ultimately, you know...all that stuff. It's very beautiful. And then he says, by the way the the Independent School doesn't agree with this one, this one, this one. And the Mind Only School doesn't agree with this one, this one, this one. And its very cool...you won't find it any place else but in the Sera Mey (yikchas) (laughter) okay. Probably. Okay. Have a break and then when you get back we'll talk about...we'll finish off with the highest school, okay.

(break)

You're gonna be getting tonight a a schedule of of of ACI stuff through the next year...the whole next year, okay, up to the time of the three year retreat, so...huh?

(student: Literal or?)

Literal or figurative. The dates are pretty much fixed because a lot of them involve travel arrangements that have been made in other countries, so, you know, it's a really really nice schedule. We're gonna end up doing stuff...there's a tour of the Far East...we were asked to go back to Australia and then the Far East, so it'll be Singapore, Taiwan, probably Tokyo, and Perth, Australia on the west side of Perth...west side of Australia, and

then the FPMT, Lama Zopa's organization has asked us to to do a tour of their centers in southern Asia, so that'll be...we'll be going to Bodhgaya, and doing the (b: Diamond Cutter) in Bodhgaya, which I think is really powerful

(students: Ahhh)

and then Dharamsala and Kathmandu, and then after that's all done we plan to go down to Sera Mey and get the second half of this course.

(students: Wow)

Which is the Madyamika half, from...he's an am...incredible teacher, Geshe Thubten Rinchen, I mean he's he...you know, we asked him how long he'd been doing this, he said, "thirty years, but I did take a three day break once" (laughter) (laughs) you know. And he teaches...he has hundreds of students and he's actually given us the time, you know...committed to do that, and it's amazing...it's really amazing to get it from the the source, you know. Then there'll be a tour of Ireland, which all the Irish Buddhist Secret Association has to come, okay (laughter), Case, Sikes...got it (laughs) (laughter), all right. I don't know if...you gonna make it or...no (laughs), he's a big secret. All right. And then a bunch of...there'll be North Carolina, Washington D.C., California...a couple other places. Okay. Reading ten you're gonna get at the review class, okay? And now we'll go over what that that is, all right...by the way, the reason to give you the schedule is so that you can schedule next year. We'll be we'll be reviewing the seven years in one year. And it'll be really cool. You can get the whole geshe course instead of doing eighteen years, or seven years, you can do one year (laughter) (laughs) all right. And it'll be a really nice review of the whole, of the whole thing, if you hope to get your final final certificate from ACI you have to come to the review, okay. So we just tried to give you that so you could plan your life for next year. I don't think the date...the dates of the courses will change much...oh by the way, we'll also be going to Indiana in August for His Holiness' Kalachakra and Khen Rinpoche will be giving his initiation a little bit earlier next year, in

August, so it'll be early August, so...those are...because he can't do it during...while His Holiness is here. Okay. All right.

(student: (unclear))

And in meaning His Holiness is giving the Kalachakra in the United States, Khen Khen Rinpoche won't...

(student: (unclear))

All right. We're on to the Prasangika and we'll do it...you...this...you've had this many times, but we'll do it sort of. Say (teln) (repeat) (gyurwa) (repeat) (teln gyurwa) (repeat). (Teln gyurwa) means "Prasangika". As we said last class, their name comes from a special kind of logical device. It's a form of...it's a it's a kind of formal logic and it and it's the sarcastic absurdity, you know...so I said, "oh did you really think this pen came from its own side?" and that's a (teln gyurwa). Okay? (Rang mu nyi druppa yin ba ta), okay. (Rang mu nyi druppa yin ba ta). Okay. And you end it with the word (ta). (Ta) means "come on, are you saying it's coming from its own side?" And they they named that school, you know, the Absurd Consequences of your...of what you just said, okay...is Prasangika means that...Prasangika's a kind of logic. This school believes that just based on that, you can get a pretty good idea of what emptiness is. "Come on, you really think this thing's coming from its own side? So a dog sees it like that? Come on", you know. And I didn't sit there and say, "by the way, it doesn't come from its own side, and this is why, and blah blah blah. You just give somebody a (teln gyur), Prasangika, okay, and they can pretty much get it from that. Is that their main viewpoint? No. But they're given that name from for that reason, okay? Excuse me? Okay. So, that's the meaning of Prasangika. This is the ultimate viewpoint of emptiness, okay? This is what Lord Buddha believed, really, figur...liter literally, (laughs) okay. This is what Nagarjuna taught, this is what Chandrakirti taught, this is what all the Dalai Lamas have taught, this is what Je Tsongkapa taught, this is what Khen Rinpoche teaches...this is what all of (tantric) practice is

based on, okay. So this is it, all right? Really? Okay. Last time Lord Buddha said that it wasn't the case, right (laughter) (laughs), third turning of the wheel, right? This is what I really meant. No. I'm...this is not...definitely not figurative, okay, this is literal, really. You need to know this and you can prove it to yourself in your own mind by the by the end of tonight...which will not be too long from now, okay, so in your own mind you can establish it...why? Because it makes very good sense that if you want to reach a (tantric) deity's body and paradise in this lifetime, this viewpoint is very very compelling. This viewpoint...this explanation of emptiness is something that's very very logical and makes sense, you know, that I could do it...if that's the way things are, I can do it...you see what I mean? And you'll you'll get that sense tonight. And and they are...it is the highest viewpoint. Okay. And and if someone teaches you a different viewpoint, it's wrong. Okay. I mean, maybe they're doing it for a good reason, maybe they have some other motivation in mind, but it it will, it is not the ultimate viewpoint that will that will save you or or or cause you not to die in this lifetime, okay? And and the subject we're gonna base it on is called...say (chu bap) (repeat) (chu bap) (repeat). (laughs), okay. (Chu bap) is a special section from Chandrakirti's explanation of Nagarjuna's (b: Root Wisdom), okay. It's called (chu bap). (Chu bap) means "waterfall" or or a "river that's falling down these rocks, you know, and flowing out to sea", okay. (Chu) means "water". (Bap) means "to fall". And (chu bap) means like "a stream making its way to the ocean", okay? (Chu bap). It comes from a very famous quotation that says, "if a hungry ghost, right, a preta"...wha...I like to call them, what do they call it...

(cut)

craving spirits 'cause that's their nature...hungry doesn't quite catch it. Craving means "because they were cheapskates in this life (laughter) (laughs) they always short of stuff", you know, they always need something. They always want something and they never quite get what they want. They they're they are afflicted by hunger and thirst often, and they...when they see some water and they and they run to the stream, to the side of the stream,

and they look down, they just suddenly it has become pus and blood. It's suddenly it's this disgusting slime that no one would ever want to drink, you see, that's their karma. See, as they approach...from a distance they see this see this beautiful running water...I mean, this happens all day, right, in New York City (laughter) (laughs) you know...sounds like a good offer and then you get closer and it's like, whoa (laughter), you know (laughs) (laughter) okay? And so anyway, you get to the side of the water and then se...look down and suddenly it has become something else okay. And and this is taught in in the monastic textbooks in the following way. And I always picture it in the basement at Thirty-ninth Street, which is maybe an appropriate place since that's where we started the seven years, okay? With six students, all right, and and there's a there's this dark basement and three beings have been sitting around a table playing poker, okay. There's there's one hungry ghost, there's one human and there's one deity...worldly deity, okay, or or you can call it a (tantric) deity...it doesn't matter, but there's three beings from three different realms sitting around a table, okay? Like ET or something, you know, the bar scene or something, you know, like they're really strange...three different totally different beings, okay. First of all it is possible that two realms can be going on in one room at the same time...we talked about it Friday night. I mean, to a dog this is a whole different realm, it's a whole different level of reality, and it can coexist with with our level of reality. Whose is right? It'd be fair to animals, okay...animal rights, okay (laughter), their reality is just as real as yours (laughs) okay, and it's running parallel, so the the idea of parallel different realities didn't start with Carlos Castaneda, okay? (laughter) It's it's...there are two, at least two realities running in this room at the same time...no problem with that. It's not like some deep philosophical thing, okay. Once you admit to two, you might as well admit to five, or ten, or twenty...you know what I mean? In theory, there could be many many different realities going on in the same space in the same time...totally different realities. So in (chu bap), in Madyamika Prasangika, explanation of emptiness...don't forget now that we've changed hats, okay? We're Prasangika now, we're Consequence School...Consequence meaning "absurd consequence of

what you just said"...come on, okay. The Consequence School...put on their hat now...they say it's possible, three beings are sitting around a table and someone walks in with a glass of liquid. Okay. Someone walks in with a glass of liquid and sets it down in the middle of the table. One glass. And sets it down...in the middle of the table, okay. You can use also a?

(student: Cylinder)

Cylinder, okay, in in Madyamika...the reason I chose this reading which also appears in course five, okay...I copped it...it, the reason I chose this reading is because to me it's the most appropriate thing to make the last thing that we teach in the seven year course, okay. To me, this is Madyamika in a nutshell.

To me this is the most important piece of reading that you could ever have, okay? Somebody comes in and sets a glass of liquid on the table between these three. This is...and and the thing about the pen...I just want you to be sensitive to the fact...I didn't make it up. This is Madyamika, Prasangika, (chu bap) section, Chandrakirti, explaining Nagarjuna who's explaining Lord Buddha, okay. And it is the viewpoint of emptiness accepted by all the highest being's who've ever lived, okay? If you see emptiness directly, you are seeing it this way, and you can only see it this way. And the Middle Way explanation of three different degrees of emptiness is totally wrong. Okay. There are no degrees of emptiness. It's either emptiness or it's not emptiness, and there's no degrees of it. Is there a difference between the emptiness of the parts of a person and the emptiness of a person...yes, we we agree to that in Prasangika. But only because the the the thing that the emptiness applies to changes. Not because one is more empty than the other, okay? They're both hundred percent empty. One happens to be applying to Jay Hahn. One happens to be applying to Jay Hahn's hand, Jay Hahn's arm, Jay Hahn's head, okay. But but are they like different degrees of emptiness? No, okay. So you gotta get that. We agree that there's two different flavors of emptiness depending on where the emptiness is sticking to, okay, but not like one of them is different from the other or more empty than the other...we don't accept that. Okay. And and so that's a big difference. Here we

we we're rejecting the idea of of (de me tra rak sum), (dak me tra rak sum), that there's three flavors, three degrees of subtlety in emptiness. We don't accept that. It's all hundred percent emptiness or it's not emptiness, okay. So three guys are sitting around the table, and they're all looking at this liquid, okay? One of them, according to the scripture, sees water and that makes them a?

(student: Human)

Human. Okay. That's what it is to be a human. And then another one is sitting there and they're a a craving spirit hungry ghost and they see pus and blood, in the same glass, same thing, okay. I didn't make it up, okay. It's great comfort to me that you know I didn't make it up, okay, 'cause it's the most important thing I ever said in this class, okay? And then the third person is this deity and they see the the nectar of immortality. One sip of that, you're out of here forever, you know. And and amerta, okay...dutsi...and and that's it...you're out of here. If you take one sip of that, everything's finished, okay? And and three different beings are seeing three different things. Then there's this huge debate...I mean, the reading is like thirty pages...I don't know how many pages, but and and half of it is very difficult, I mean don't get frustrated, okay. The principle you understand. And there's some details in there which are very very subtle and difficult to prove, and stuff like that, so don't worry about that. But the question...the first question is, are they all having valid perceptions...and by the way, that's why we say "valid" rather than "correct". Valid meaning "given the data at their disposal and the brains that they have", are...is what they're seeing valid?

(students: yes)

Yeah. So from that sense it's correct, okay. It is blood to a preta, it is water to the human and it is dutsi to the to the deity, okay, to the (tantric) deity, okay. It is...it really is, okay? Can one thing be three things at once? Not to one mindstream, but if you have three different mindstreams, yes. Okay, and that...and that's proof that it's not coming from its

own side, okay. If you want a classic example, your favorite song is a good example, okay. Almost nobody else agrees with you (laughter) (laughs) okay? I mean, probably you really like the people who do agree with you (laughs) okay. That's it. The song is not the best song in the world from its own side, okay. It's the best song in the world because of what you think, all right? That's a perfect example of emptiness. You don't have to go to black spaces to get to emptiness. Your favorite song is a perfect example. That's why you have fights with other people about music. That's why people hate critics. Okay. Okay. I'll go through your homework. The (b: Abbreviation of the Great Way) says that quote "each being, according to their class", meaning were you born as a human, were you born as an animal, etc, "has differing perceptions of a single thing and that therefore, quote, "we can say that these things have no reality. Does this mean then that we should never consider anything to be one way or another? Why or why not? And this is discussed in the reading. Okay. (Ka chik ma), an opponent comes up and says, "well if the liquid can be three different things at once, then nothing is better than another thing, you see what I mean...then nothing is different from anything else, really...it's all just the way you see it, okay? And then they say, "not quite", okay. And the example given in there is, "are there certain ways of looking at reality that function better than other ways?" Yeah. There are. You see what I mean. Things still function even though they're empty. You gotta get used to that. Things can be more functional or more useful than other ways of looking at things, you know. Is it valid to look at the world as full of creepy people who are out to get you? Yeah, in a certain way...if that's your state of mind. Is it valid to say that maybe any particular person you might run into, even if they treat you badly, is trying to help you? Is it valid? Yes. Which is more useful? Which is more pleasant? Which gives you more good karma (laughs), you know. Which actually leads you to enlightenment, you know. The second one. Okay. So what one is more useful than the other. Things can still be more functional than other things, okay. Yeah?

(student: Speaking of...)

He's basically saying that if doing good deeds is done in an illusion-like atmosphere, then why would that be necessarily more functional or or useful than something else. It all boils down to the purpose of Buddhism which is to escape (laughs) pain, you know, (laughs), you know what I mean? Constantly thinking of things in a positive light. If a person misunderstood, you know, didn't see things quite this way...didn't explain things quite this way, but were imagining themselves to be in an illusion, and and and purposely followed exactly the same moral code, but thinking that I'm in an illusion and I'm doing it, you know, in an illusion, and they were misunderstanding what Buddhists mean by illusion, I guess you could say it this way. If someone followed a perfect moral code because they thought, for example, there was a god watching them, and was keeping score or something, but but if they kept the same moral code that, you know, all the way up to their (tantric) vows that anyone else would keep, would they get the same results? You see what I mean? It's unlikely that they could sustain it. Buddhism says it's unlikely that you could sustain it under a delusion like that, you see what I mean? At some point you would break down. You know, at some point, really understanding how things work gives you the ability to sustain it to the end and and a belief in in in some other belief, you know, I can see Moses sitting down and saying, you know, "gee, if I tell the truth about karma and emptiness, half these guys aren't gonna get it. Let's tell them there's this big daddy, you know, your Father, up in the sky, and he's keeping track"...yeah, that's useful. They say they say...what do you call it....(de be jye dong), you know, I mean they're doing their good deeds out of a semi-correct understanding and a semi-false understanding of reality. And and they have a certain energy and a certain...it's very slow, it's very unstable. It's very likely to stop before you get to the final goal. I mean in the end, I believe you would have to say that you need to perceive emptiness to sustain it. You have to have Prasangika viewpoint to sustain it to get to (tantric) enlightenment, you'd have to, okay? And and it's much much quicker if you understand the process, you know, if you're purposely doing everything, if you're purposely keeping your morality because you understand exactly how it works, it gives you the energy to keep your morality in a way that no one else

can do. That's what how...that's what the scriptures would say, and I think that's true. Okay? That's the (b: Perfection of Wisdom), by the way. That's what it means. To do your good deeds knowing exactly why and exactly how it works, and apparently it's only that kind of knowledge that can sustain it until you finally turn into a (tantric) deity, okay? Okay. So, does this mean that we should never consider one thing one way or the other? No. And an example is what? Well, there's some philosophical viewpoints that that work. And some that don't, okay? Okay. I mean, people say, "it's not pc for me to get up here and say, 'some philosophical viewpoints, some religious viewpoints, don't work'", okay, they don't ultimately work. They really don't work. And people say, "that's not...you're being sectarian", you know. Everyone says that. All fanatics say that." You know. Mine is the only way. But I...and I and I answer you just one way, I mean, consider the possibility that as in the physical world, you know, like, can you take the parts of a car engine and just randomly put them back together and will it work, you know? And are there ten thousand ways you can put a car engine back together? And is it true that nine thousand nine hundred ninety-nine of them don't work? You see what I mean. I mean, it can look good. It can look like a car engine. It can have all the parts there and it looks pretty cool and it just won't work at all, you see what I mean. It can have some renunciation, it can have some teachings about compassion, it can have some idea about emptiness, it can have some talk about compas...you know, doing good deeds, you could have some..you know, people...that's a very common viewpoint, you know..."this this spiritual path is okay 'cause it you know it has a lot of good things in it", you know. That's like saying a car engine will work because it has all the parts, in the wrong order, or not fixed together, or couple of them missing, or, the odds are similar, okay? I I consider the possibility that in the spiritual world it works the same as in the automotive world. (laughter) I mean, I'm not kidding. Consider the possibility that if you don't have certain concepts there, as a whole, you won't get to the end, you won't get there, you know. I mean, consider the possibility. I'm not being fanatic. I'm not trying to say one thing is better than the other...I'm not saying that. I'm saying, consider the possibility that spiritual mechanisms

work just as precisely as a car engine and you must have certain elements there or you will never make it, okay? And it...and there are many things that are sweet and good and holy and pure and and interesting and and are missing an essential part and will not get you there, okay. It's possible. Yeah?

(student: Can they take you up a level like in the same way that)

Yeah. She says, "would it get you up a level?"...come on, you guys are (drang nge) scholars, you tell me.

(students; Of course. Yes.)

Of course. Should we, you know, wipe them all out from the face of the earth, those guys who teaching incomplete paths. No, for gods' sake...they could be Buddhas, they probably are Buddhas, you gotta be very careful, you know. But since you're in this class, why not go to the one that works (laughter), you know, with (laughs) you know, go straight up to the one that works. They say, "go straight up to compassion and wisdom". You know. You can mess around on the lower tracks. Go straight to compassion and wisdom. Yeah?

(student: I was gonna say the same thing)

Okay. All right.

(student: (unclear))

Yeah, and I think it's very important to be to be...I mean, from a (tantric) point of view, the sutra stuff is so slow, it ...you could almost say it doesn't work, you know what I mean? And and then you'd be saying Lord Buddha is a dummy or something like that, you know what I mean, you gotta be careful. You gotta be very careful. Lord Buddha taught many things as (tap tsul) was the opening lines of this class, you know, in in...because these are very clever ways of leading people farther than they were before. Okay. Yeah.

(student: Would you say that no other traditions get off the Wheel then?)

Wo would I say that no other traditions can get you off the Wheel? I don't know...I would say that you have to put...you know, if you press me, you must see emptiness directly to get off the Wheel, must, must, and the day you see emptiness directly, you can confirm what I'm claiming here, directly. You see your future lives, you see the day of your enlightenment. Then you don't have to ask me in the class, you know, are there other traditions or something like that. I mean, it's...consider the possibility and then work towards it, you know what I mean. The...on the day that you see your enlightenment directly, right after you've seen emptiness directly, meaning on the day you see the four?

(students: Arya Truths)

Arya Truths, okay, you will see all this stuff directly, you know. I'm just saying it's possible, okay. I'm not I'm not saying you don't get to leave here if you don't accept it, okay. I'm just saying it's actually the way it is, okay, and I'm not ashamed to say it, and it's correct, and and you must see it, you must see emptiness directly, then you won't have to ask me any of these questions. You know. You you'll be absolutely sure yourself. And there's no other question about it, but you you must see emptiness directly. You can not see emptiness directly if you don't meditate about an hour a day and study emptiness seriously. Okay. You can't play piano well if you don't practice it. They are about the same level of difficulty. And the likelihood that you could play at Carnegie Hall without ever practicing and seeing emptiness without meditating an hour a day are very similar. Okay. It's totally unlikely. Maybe it happened once, you know, Madonna made it to Carnegie Hall without, you know (laughter), yeah?

(student: Can you say that all these bright scholars who thought about (unclear) stuff and come up with these ideas, none of them have ever seen emptiness directly, and are describe it.)

Which scholars do you refer to?

(student: Well, the other schools.)

Oh, the other schools. She said, the question was..."are you saying that all great thinkers of Buddhism in the past who per who per who taught the other school's systems, are you saying that none of them saw di emptiness directly?"

(student: And were describing it?)

And were describing it. The question comes up about Arya Asanga. Who was the great re-vigorator of the Mind Only School, okay? And people say, "did he see emptiness directly?", say, "yeah...of cour...he's Arya Asanga (laughs) please, okay" (laughs) (laughter), okay, okay...Arya means "someone who's seen emptiness directly". "Well, did he see emptiness directly?" "Yes. Well how could he if he was stuck in the Mind Only School?" "He wasn't stuck in the Mind Only School. He taught it out of compassion for people who couldn't get up to the Prasangika, from his own viewpoint is Prasangika, and in many places he says, "I'm reporting the Mind Only School system". Master Vasubandu in the last pages of the (b: Abhidharmakosha) says, 'I'm reporting the Vaibashika School', you know. And Je Tsongkapa at the end of this book, which we are about to get to, says, "ask me who I am, ask me what system I like...the one that gets you to enlightenment. The Prasangika". Okay. And he's gonna say that, all right? So, and I don't...I'm not gonna press on it more, I'm not gonna, you know, insist anything...I'm saying, on the day you see emptiness directly, all things will be known. You can reach that. You have to try. Okay. All right. Number three. All these are questions, okay. The Mind Only School has asserted that things can exist from their own side through some unique identity of their own. The Independent part of the Middle-Way School has asserted that the perception of things depends on their appearing from their own side to a state of mind which, from its side, is unerring. So it's a cooperation, right. So in one...in the Mind Only School system, it's out there and it's existing towards me. In the Independent School system, it's existing towards me and I'm cooperating and somewhere in between

we make a pen. Okay. All right. Both things have to be there. Like in the magician...in...like in the example. By the way, the thing about the magician, it's not so much the falsity of it, it's more of an example for how perception happens. There has to be a horse appearing from the stick and you have to have your mind under a spell. And then you can see a horse, okay. That's the only, that's the point of that example. On that level, okay. So, how does the Consequence part of the Middle Way School assert that things exist? Okay. What's the Prasangika say? Here's it is...here's what they say. You guys there's only two pieces of Tibetan in this whole homework...you'll be very grateful. (laughter). Say (tokpe) (repeat) (par) (repeat) (tak tsam) (repeat). (Tokpe) (repeat) (par) (repeat) (tak tsam) (repeat). This is the way everything is according to Madyamika Prasangika, okay...this is the way everything exists. This is in fact the meaning of dependent origination. Okay. (Tokpe) means "by your projections"...forced on you by your?

(students: past karma)

Past karma, okay. (Par) means "from your side". (Par) means "from your side". It's a long...it's been a long way from the Mind Only School that said, "things existed from their side", okay? Now we got "from your side". (Par) means "from your side". (Tak tsam) means "just labeled; just creations; just constructs; things that you have created through your projections; coming from your side". Okay. That's all. That's the on...that's how all things exist. All things exist merely through your projections. Coming from your side, okay. So is there a cylinder out there? Yeah, leave it alone and there's a cylinder, you know. Don't go in, don't dig into it and there's a cylinder. And then you can call it a pen, okay. But then when you focus on the cylinder you're actually focusing on two pieces that you're calling a cylinder, and when you focus on the top, you're actually focusing on two pieces that you call the top...you see what I mean? And it keeps going like that. All right? But don't mistake that for saying nothing exists, okay, okay. Don't mistake that, you know. Relatively speaking, nominally speaking, there is a cylinder out there and I'm thinking of it as a pen. Because I'm a human, okay, 'cause my

karma is making me see it that way. That's all. But be careful not to go into some extreme and say, "oh oh oh, Michael Roach said the cylinder also didn't exist, so I guess the parts of ... and on...on...on...onion skin and you get to the middle and there's nothing, you know, I don't know what to do (laughter) (laughs) you know (laughs), it's like Cheerios, you know, you know like that. It's not like that, okay? It's not like that. Always say that something appears...you you call it something, okay, forced by your karma to do so, and that's how you...that's how everything exists. Okay. Next question on your homework says...well, one of the next questions say, "well when we say that things are only projections does that mean we can make anything anything we want it to be? If this is just my projection, can I make this a hundred dollar bill?

(student: No)

Wh...if it's just my projection, why not?

(student: Forced upon you by your past karma)

Yeah, forced upon you by your past karma, okay? Can you go to the dentist and wish it to feel like cotton candy...when they hit your nerve...when they do a...what do they call those things? Root canal. You know. Can you by wanting it to feel that way make it feel that way? Another version would be when I was a child, and I'm not being critical, I'm just saying, you know, go to the church, sit down on your knees and pray that your aunt doesn't die...you see what I mean? It's a very similar thing...it's exactly the same thing, you know. You can't...they are your projections, you can't change them by just wishing it or nobody would ever have any pain. But but we can't control pain, so obviously things don't work that way. Yeah?

(student: (unclear) lack of existence including karma itself, then your projections are also lacking (unclear))

He says, "if everything is a projection, then karma itself is a projection"...right. And your projections would also be projections. That's correct. Emptiness has its own emptiness,

okay. Emptiness also. Your current understanding of emptiness is that forced on you by your past deeds. Which is why Tibetans who are about to start their Madyamika studies, like Khen Rinpoche, went up in a cave and meditated big time and did very holy practices to try to purify themselves, you know. they're trying to purify their karma so they can project emptiness to be what it is...you see what I mean? And and he almost died...I mean, he got very ill, and did a good job, you know, purifying himself. So that actually between the course on Independent School and the course on Prasangika School, meaning after your twelfth year and for the before the next four years, you you actually stop and go do some kind of holy practices, so that your karma can improve that you're projecting (laughs) a better understanding of emptiness, okay? No problem. Just don't ask me can karma change then...and the rules of karma, 'cause I get nervous when you ask that. Okay. Number...next one. Does the fact that things are only projections mean that leading an ethical way of life is unimportant? (laughter)

(student: No)

I mean, anybody who's studied emptiness at all, in...especially in these classes, better giggle, okay. And and I hope it doesn't mean that when lectures are being given throughout New York explaining why you can misbehave to your heart's content, if everything's empty, that you'll giggle, you know, right in the middle of the guy's (tantric) explanation. Say, "pht, come on, figurative right, figurative right" (laughter)(laughs) okay, not at all like that. Okay. The more empty things are the more ethical you have to be. And you know why and I don't have to go into it, okay. You've had this...I've been feeding you Prasangika for years, okay, so it should just seem like, "oh yeah, that's easy", okay. Number seven. Why does the Consequence presentation of the meaning of emptiness have especially important implications in our own search for enlightenment. This is a very important question. Yeah. Why does the Consequen...why does the Prasangika presentation have special meaning in your personal life? In your own search for enlightenment?

(student: You're the only one who can clean up your own act.)

She says, "you're the only one that can clean up your act".
But I'm talking about their presentation of emptiness as opposed
to the other presentations we've had.

(students: It's the only one correct)

She says, "it's the only correct one".

(student: You realize how absurd your positions really are)

Would...you realize how absurd your positions fully (unclear).
Actually it's like this...

(student: It's the only one'll get you out.)

(unclear) says, "it's the only one'll get you out.", but why?

(student: (unclear))

You see...the other ones are not emptiness. The other ones are not really emptiness. If that pen, if that cylinder had any penness about it, whether it was a penness that came from its own side, or whether it was a penness that we had to do fifty-fifty, you know, then I'm stuck with a pen forever. You see. If my body has any nature of being a wrinkly, balding, freckly, hairy armed thing from its own side, whether its fifty percent that way or a hundred percent that way, I'm stuck here. I can never become a Buddha. I can never reach (tantric) enlightenment. You see what I mean? If their viewpoints are correct, you is in trouble, you know, if things have the least bit of existence from their own side, you in big trouble, you can't get out...you're gonna die like that, okay, I mean it's very profound. You must see that this is the meaning of emptiness, you know. Those other mean...the other ones don't work, you know. If it's true that you have any kind of self existence...if you have...if those'll...under...if those explanations of emptiness are at all correct, the six that we went through, right...if they have anything correct about them, you are stuck here forever. Because

because it's coming from its own side, you can't change it, you know. It's not your projection. You can't you can't change it by being good or something like that, okay? Then why did Lord Buddha spend twenty-five years teaching people to be good and twenty-five years teaching them to be empty if there wasn't some connection...you see what I mean? Why? You see what I mean? Th...if if those explanations of emptiness that you hear are in anyway correct, you can't become enlightened. You know, forget it. Okay. It's only the Prasangika explanation that that explains how a person can get enlightened. Why? Why can you get enlightened? 'Cause your body and your mind are empty, okay, and they will become whatever you project. And whatever you project will come directly from? Keeping your book. And I'm not kidding, okay. Checking your vows every two hours or so, okay. Then beautiful, you're out of here...so cool, and and it's cool to watch it change, you know, and it's cool to know why it's changing. It's cool tus to to know that you you have a now found a method that works from mo...from from day to day, and things start to change. That's very cool. That's very exciting, you know. Everything you ever dreamed of about religion, to, you know, all those things you ever thought of when you were a little kid, actually happening to you. It's it's cool, it's amazing, you know...they're only possible if you hold that viewpoint, okay. It's only possible if this viewpoint is correct. So yeah, I would say something like...given that things are creations of my projections forced on us by our past karma, then we can, by leading an extraordinarily virtuous way of life, actually put an end to the projections of aging and death, become a (tantric) angel, and enter a (tantric) paradise in this very life, okay? (laughter). If if that viewpoint is correct, okay? Everything is possible, okay. Last question, almost. The (b: Heart Trut...Sutra) says that the real goal of Buddhism...I mean I got interviewed today by someone who's book is nu...number one on a best seller list somewhere, for it's a Buddhist book, and and I said, they said, "wh...does Buddhism say anything about life...you know, dying...can you", and I said, "yeah, I mean the whole point of Buddhism is you can stop aging and death", they said, "I never heard that before". (laughter) You know..I I...direct quotation...okay, "I never heard that before". (Ma rikpa me...ma rikpa se pa me pa ne ga shi me ga shi se pay par

du yang me do), never heard (b: the Heart Sutra), okay? Here's question eight (laughter). (b: The Heart Sutra) says that the real goal of Buddhism is to quote "stop the process of aging and death" through quote "stopping our ignorance" quote, okay. Is this a literal or a figurative statement?

(students: Literal)

Quite literal. Okay. And don't skip it. That's the whole point of Buddhism. I mean, I can't believe it. It's amazing, you know. It's amazing that that this is not taught in any Buddhist class that I'm aware of, you know what I mean. The whole point is that. And people say, "you're exaggerating". I got a letter from somebody said, "don't exaggerate. It gives people false hope", you know. I don't know. That's what (b: The Heart Sutra) says. Okay. (laughter) If it's literal, then why have we not see any person who's stopped the process of aging and death?

(student: You have to be very close to it to see it yourself)

You have to be very close to it to see it yo...in anybody else, okay. Do you see His Holiness the Dalai Lama as Avalokiteshvara, or you just kinda think he might be because Tibetans say so... you see what I mean? I'm afraid the case is the second, okay. Do you see Khen Rinpoche as as an aging man with bad knees or or do you see him as as Yamantaka? You know what I mean. If he's ever got mad at you, you (laughter) (laughs) okay, no, 'cause you're karma's not up to it. Okay? Okay. Really. Really. Is the glass of liquid water...oh, is it true to say that the glass of liquid is not amerta...deathlessness nectar because you can't see it that way?

(student: No)

Is it true to say that this is not a pen because somebody else sees...because lower forms of life see it as something to chew on. I mean...did...if if all the dogs in the world swore to god there were no pens in the world, would that be the case? You see what I mean? Of course you haven't seen anybody like that. You have to be very close to it to see it, and you will. You know,

you'll get very close, you'll start meeting these people, and say, you'll say what Master Asanga said when he met Maitreya. "I been trying to meditate on you for twelve years. Where were you?" Maitreya says, "I was sitting next to you in your cave. You spit on me all the time, you know (laughter), I was like dodging your spit all the time". He says, "but I didn't see you". "Of course you didn't see me, you weren't pure enough until you finished your twelve years," okay? That's all. Direct quotation, okay. Direct...real experience. Yeah?

(student: (unclear) I got my Mind Only hat on...

Okay, that's good. He says he's "I'm putting my Mind Only hat on".

(student: the (unclear) are teaching their (unclear) to bring people up to the Mind Only (unclear)

That the who is bringing?

(student: (unclear))

Oh, he says, "if I was a Mind Only hat on, could I say that, you know, the the Prasangika guys, those Middle Way guys, are just bringing...trying to bring up people to the Mind Only School". Of course that's exactly what they say. Why? The say the second turning of the wheel was?

(students: Figurative)

Figurative. They say the third turning of the wheel was?

(students: Literal)

After all, it's the last one, you know. And that's the one where Buddha would have said, "okay, I'm about to pass away. I better tell you guys the truth now" (laughter) you know, "I didn't mean it when I said everything was empty and nothing had any nature of its own, or didn't exist from its own side", okay. They say exactly that. They say, "you nihilists". Say nothing exists.

Okay? Of course there's a pen there. You think there's no pen there? You want me to write on your face with it, Mr. Middle Way?", okay, (laughter), you know what I mean? They would say that. Right. We went through that. Okay. Last thing. There's a very very beautiful section...Geshe Thubten Rinchen was very very adamant that we go through it, and he said he had heard about some conferences in India where they invited scholars from all over the world to come and discuss Buddhism and they's a Middle Way conference, it actually took place...I'm sorry, Mind Only conference...and then people were trying to argue that, that that the Mind Only School's idea of emptiness was the right one, and that even people like Je Tsongkapa believed it. You know, so so Geshe Thubten Rinchen, he's memorized this text backward and forward...he can recite it backwards and forwards, he says, "look on page two hundred and thirty six", you know, and we looked back at two thirty six and there is Je Tsongkapa's final words of the book, which is a very good place to leave it, okay. So here's Je Tsongkapa's final words. They ask him, he says, somebody comes up and asks him, "well which...you've now spent all this yo...part of your life explaining the Mind Only School and the Middle Way School, meaning the Prasangika School, and he said, "now which one's right, okay. Which way of interpreting reality is literal and which way is figurative. Who who's got it right and who's got it wrong? Which one do you believe?" Okay, and then he, he says a very beautiful thing.

(silence)

Say (lu drup) (repeat) (luk sang) (repeat) (tsowor) (repeat) (min dzin) (repeat) (su) (repeat). Okay. Last thing, okay. Last last thing. (Lu drup) means...(lu) means "Naga", (Drup) means "Ar ar arjuna" (laughter) (laughs), okay, Naga Arguna, okay, (laughs) Nagarjuna, okay, (Lu Drup) means "Nagarjuna". (Luk sang) means "that beautiful system", you know, of Nagarjuna, which is, by the way, exactly what we've been talking about with the pen for the last two years, or three years, okay? Or whenever. (Tsowor) means "tiptop; best", okay. (Min dzin), "not consider it the best; not consider it the best". (Su) means "who on earth", you know, "what'da you think I am...a shmuck", you know? (laughter) I mean, who who would fail to recognize that

that this explanation is the highest. Okay. This let's you be a (tantric) deity in this life. This lets you get out dying and old age and wrinkles and all that stuff, you know. It's gonna put the cosmetics companies out of business, okay. This is something great, you know. He says, "of course", you know. By the way, the lines before that say, "look. I really respect all the other systems", you know, he takes care to say, "I I greatly appreciate certain elements of all the other systems. But come on", you know, "this is the one, okay. This this explanation of emptiness is the one". The one that Nagarjuna taught, okay, which is the one that we just talked about, okay? That that the way things exist is as a projection forced on you by your past karma, and if you wanna get to heaven, okay, you just have to clean up your karma. Okay? Is it enough to know that? No. Is it enough to have that viewpoint? No. Then you actually have to keep your vows. You have to study all the vows you have and you have to keep them. And the only way to do it in practice is to check them every few hours, and that is a (tantric) commitment. I'll teach you...I'll break all the rules. (laughter) That's one of, that's one of the most (tan)...important (tantric) commitments. You must stop every hour or two and sit down and open your book and check your next vow and see how you're doing. You must. (Ten druk la me neljor). Must do it. Okay. And it's not enough to sit there and recite something, okay. You won't change. And and if you do do that on a minute minute to minute hour to hour basis with whom? All sentient beings or your family, the people at your work place and your friends.

(students: For all sentient beings)

For all sentient beings, but it's gonna be the people around you, okay. I mean, unfortunately this is...all sentient beings for you. And and these are the people that you have to keep your vows with. It's not like some cosmic thing, you know. You have to keep your vows with the people that it's hardest to keep your vows with, which is your immediate friends, family and workers. And that's and that's how you get enlightened. It's very amazing...and it's it's thinking about little things like stealing pens, making phone calls, you know, looking at someone's husband or wife...it's by keeping those virtues that get you

enlightened. It's very cool, and...because everything's a projection. Okay. Yeah.

(student: How long have you been keeping a book?)

How long have I been keeping my book? (laughs) Oh about, eight years or something (unclear)

(student: Did Rinpoche get you to do it or how did it start?)

Did Rinpoche get me to do it.

(student: (unclear) do it, or how did he help (unclear))

That's a very...I can't talk about that much, okay. Did Rinpoche get me to do it? Of course. (laughter) When you take a (tantric) initiation, you swear to do (tun drup), okay. Okay. That's a good place to leave it. We'll do a prayer.

(prayer: short mandala)

(prayer: dedication)

Okay. Thank you very very much. Okay.

981215-1

Course XV: What the Buddha Really Meant

Class Ten

RAW TRANSCRIPT

What the Buddha Really Taught

Class 11 - Review

Transcribed by: Karen Becker

By the way, the thing that was just up here, on the board, was...we had a goal at the disco party that was a complete flop last Friday (laughter), of...I told Pelma "you can't get these people to dance", and she said, "yes, I can", and she didn't. But anyway the goal was to raise six hundred dollars to paint...repaint the children's school, and we had that by the beginning of class on Friday and then about half way through class we had enough to throw in an electrical generator for (unclear) House, which they asked us for, and then by the end of the night we have enough to...they asked us to sponsor to bring to to like sponsor an expedition to Tibet to expedite peoples escape from Tibet, and we were able to pay for that also. So, thank you for that. That...so that was a joke, what she put on...she called it "the disco bummer". But as a fund raiser...they asked us for three things last time we went and just automatically we covered all three...to the...exactly, to the dollar or something like that...it was really weird, so thanks for that. Tonight is a review class and I think you should all try to take the final. I won't tell you how many people took the Lojong final (laughter), I mean how many person took the Lojong final (laughter), but (laughs), please take it, okay. I mean, come on, this is easy, all right, I mean, it's a question of whether you get a ninety-nine or a ninety-eight, you know, come on. It's not to test what you don't know, it's just to remind you what you do know, okay? I mean, I don't care, I'm not trying to trick you...I'm actually gonna give you the all the questions right now, okay, and I just want you to...this is the stuff that a Geshe still remembers two years later (laughter) okay? So, this is the stuff you really should remember, okay. This is the stuff you should carry with you to the rest, for the rest of your life, you see what I mean? I mean, that kind of stuff you should be able to answer for the rest of the time, okay. So I really want you to be able to remember these things, okay. Most difficult question, you know...what book did you study for (drang nge), okay, (drang nge) meaning (drang) meaning "things that the Buddha said that you have to interpret" and

(nge) meaning "things that the Buddha said that you don't have to interpret"...figurative and literal, okay. They say something like "interpretive"...I've never seen that word anywhere else, I think it's a dumb word (laughter), it's "literal" and "figurative". Okay. Something like that. And the book is called, in English, (b: The Essence of Eloquence on the Art of Interpretation)...if you're gonna do the Tibetan track, it's (Drang Nge Lekshe Nyingpo), okay, (Drang Nge Lekshe Nyingpo). And it was written by?

(students: Je Tsongkapa)

Je Tsongkapa, okay, and you have to give his dates, 1357 to 1419. Okay? This is that famous embarrassing question...you meet the Dalai Lama's teacher and he asks you what are you studying, and your teacher is standing next to him, and (laughter) trying to tell you...this happened to me. Okay. Secondly, the question says, "Nowdays some people say that a knowledge of emptiness is not the main point of Buddhism. And others say that emptiness is only something that you know intuitively and not from a foundation of determined, organized study. Destr...describe a quotation by Lord Buddha himself that disproves these ideas." And then, it's the (b: Sutra Requested by Rashtrapala), okay, and it says, quote, "Beings must wander here in the realm of death and suffering because they have no knowledge of the ways of emptiness" and "those who have compassion", meaning the Buddhas...and these are all quotations, right?..."use skillful means and millions of different reasonings to bring them to it". So there's this debate in the monastery...is it one million or two million or countless arguments that the Buddha said you have to study before you can understand emptiness...you see what I mean? (Rikpa ta ye ba) means, you know, "a limitless number of arguments" and then there's a debate in the monastery...is that one million, two million, three million, you know...but, the point is, you have to study a lot. And and that...all the scriptures say the same thing. (Tu jung gyi she rab, sum jung gyi she rab, gom jung gyi sher rab)...you develop knowledge in three stages: one is by hearing the teachings at the foot of a qualified master. Second one, you go home and think about it logically. And then thirdly, you have all these mystical

experiences, but you don't get the third one without the first two, and His Holiness...I was very gratified to hear him in Washington, D.C., he said...somebody said, "can I meditate on one-pointed, you know, concentrated on emptiness?", and he said, "no", study, study, study", (laughter), and then he, you know, and then he said that, that...and then he went on to describe how important to to have a foundation in in in in a Buddhist education, formal Buddhist education. Then you go home and think about it, contemplate it, think about it at home, and then go into these deep meditative states and see those things directly, but you ca...it's impossible to get to the third without the first two. And that's what the Buddha said. By the way, the words there...when it said, "those with compassion use skillful means, (tap tsul), that's the whole basis of what we're studying, (drang nge). (Tap tsul) means "sneaky ways of getting students to understand something", you know? And this is...if you know Nas Rudeem in the Sufi pre...tradition (laughter) you know, he figures out a guy is attached to his house and he's invited to his the person's house, so what does he do? He sets it on fire and leaves. (laughs) Okay? You know. Meaning, skillful means to prevent attachment, you know, he's being kind to this guy. He knows the guy's attached to his house, so he sets a big fire and he leaves, you know (laughs)...not quite like that (laughter) but, skillful means meaning...meaning what? Vai...Vaibaishika, Sautrantika, and and Mind Only Schools, you know, being in in our discussion, in this context, things that were not exactly accurate but that Lord Buddha taught as a skillful means to get people up one more step on the spiritual ladder. Okay. And we'll talk more about that later. I think there's two main points to the study of (drang nge). One is, obviously, to understand emptiness 'cause all the questions revolve around emptiness. Secondly, to learn to be more, how do you say, accepting of other peoples' viewpoints, because you never know if they're not some enlightened being who's trying to move a certain percentage of people up a little bit higher. Okay. You don't know. If the Buddha could masquerade as a Abhidharmist to get people up higher and teach things that are ridiculous, like partless atoms, to help people, to get them to move on farther...things that are clearly non-existent, things that are clearly not defensible, but Lord Buddha could seriously teach it

with a straight face to people in order to help them and get them to move up farther, then we have to be careful about judging other spiritual traditions and things like that, okay? Are they wrong? Yes. Are they unhelpful? Maybe not. You see, and and and should you judge them...(nga dang nga da wa mayinba chen gyu tsu tsowo me jya de (unclear), meaning, "yeah, you can judge them if you're omniscient, okay? If you're not, then reserve judgement", okay, like, "maybe this guy is somebody special, so I won't judge him as a person, but I will, when the time comes and it's appropriate, for a certain audience, attack him"...they say (sengyi nrowo chen yin) means "with the roar of a lion, I will rip this guy apart and his wrong ideas about emptiness, for example, in public, when the time is right, and when it's appropriate", but do I judge this person as being some kind of bad person or crazy person...who knows, you know, if if Lord Buddha could teach whole schools of thought that are not correct for the benefit of others, then maybe we better be careful who we judge, you know. Can we judge the viewpoint...yes. And at the right time and in the appropriate circumstances, we should attack it and prove it wrong. But but never judge the person and never be completely sure why they're taking that position, okay. All right. Number three. Why do learn...why do we have to learn to distinguish between the literal and the figurative...why do we have to learn to interpret what the Buddha said in order to find out what he really meant? And the answer is this: you want to learn the true meaning of emptiness, okay? Because Buddha taught emptiness in three wildly differing ways during the Three Turnings of the Wheel. According to the Mind Only School, how did how did it happen? Oh, in the first turning of the wheel he said things had more self-existence than they really do. In the second turning of the wheel, he indicated that nothing had any nature of its own or...and then in the third turning of the wheel, he fudged it...he said, you know, half the time I was speaking literally and half the time I was speaking figuratively, and some things do exist by definition and some things don't. Okay? That's the Mind Only take on it. Middle Way take on it? When he said, things did exist by definition, he was just trying to be helpful to people who couldn't get it. Then in the second turning of the wheel when he said nothing existed by definition, he was telling the truth. And in the third turning of the wheel,

to those people especially who came up to him and said, "did you really mean it when you said that during the second turning of the wheel?", he says, you know, knowing immediately that they can't get it, or can't take it, he starts to fudge it, "oh no, I only meant it half the time", okay. Like that. So the main reason to study when was he teaching figuratively and when was he teaching literally, the main reason to discuss it is to understand emptiness more clearly. And I think you got that feeling in the last class we had, or the next to the last class, seven different definitions of emptiness, okay. I mean, hopefully, by the end of this class, you can knock them out, you can say "oh, here's what this school believes, here what this school believes, here whys...here's why that's wrong, here's why that's wrong, here's why that's wrong, okay, and and somewhere in there is your own belief about emptiness, and then and then you can identify which one you are stuck on and move up to the to the last one, and if Lord Buddha hadn't gone through teaching all those wrong ways, you wouldn't been able to identify it. So thank you, you know, it's a it's a skillful means. Number four. How do we judge what the Buddha meant figuratively and what the Buddha meant literally, and different schools have different ways of judging it, right? So, if Lord Buddha came out and said, this is how you know when I'm speaking figuratively, and this is how you know when I'm speaking literally. Or if he comes out and says, "I was speaking literally on that occasion and I wasn't speaking literally on the other occasion", can you take him literally?

(students: No)

The answer is no (laughs), okay...not even on that, okay? When he comes out and say, "oh oh, I was just kidding, and that's what I really meant". Can you take that literally?

(student: No)

No more than what he originally said, okay. In the end you must use?

(students: (unclear))

Reasoning. Okay. It has to make sense to you, okay. In the end what decides what's figurative and literal is what you yourself figure out to be true, okay. Is your personal experience and your personal knowledge, and your personally figuring out, and Lord Buddha said that, he quotes Lord Buddha, who said...you know, it's the example...I think that's the next question...yeah...you know, three different tests to tell if something is true or not, and Lord Buddha goes through those, okay...it's the example of the gold, testing gold, okay. So you have to know that example. That example is one of the most famous examples in Buddhism and you really should be able to rattle it off very quickly, okay? We'll go through them (laughs) okay?

(student: (unclear))

Yeah, one is, you know, melt the gold, check it out in the fire. Secondly cut it with some snips, you know, see if there's any copper inside or something like that, and then use a touchstone...touchstone is like a...some kind of stone and you rub it against, and and...this is in the gold business, you can tell from the color of the mark that the gold leaves whether it's real or not, okay. Or what kind of karatage it is, okay...how pure it is. And these three tests refer respectively to...first one, the fire refers to checking with your own direct experience, whether this matches your own direct experience of things...whether that teaching matches your own direct experience. The cutting is comparable to your own deductions, okay. Does it match with what you can figure out on your own deductively, okay. And thirdly, the touchstone is...does it match what people have said who you can establish with your own reasoning, are people who could not lie to you, okay? So that's sort of a...people...you have to be sure about the third one, okay? Does the third one mean that anything Lord Buddha said is true? That's not the meaning of the touchstone. First you establish that a particular person cannot lie and would not lie, and then you establish...then you can go on to say that what they said is accurate, but you don't just say, "oh, whatever he said is accurate". Lord Buddha didn't want you to do that, that's why he taught the example of the gold. So when you present the

example of the gold, you have to be very careful on number three.

We're not saying that, you should, Lord Buddha said to be believe Lord Buddha whenever Lord Buddha said something. Okay. I mean, don't come out like that. It's, Lord Buddha said, "you can believe what a person says only...on the condition that you have established that they cannot be lying or they cannot be wrong about that subject, and they would not claim to describe it if they didn't know it correctly", okay? You gotta distinguish between those two. How do you dis...how do you di...find out of a person is someone who can't lie, and then there's all these tests for that, okay, the main one being, the principle one, and in my own experience, this is the one I like the best, is that Lord Buddha has described suffering so eloquently and so exhaustively that to me that's why I attracted to Buddhism in the first place...you see what I mean? The the even the very bad translations I was reading at the time, it was clear that Lord Buddha had this position that the minute you start a relationship, for example, the seeds for the destruction of that relationship are already in it, you see what I mean, and...or the or the minute you were born, your death is already part and parcel with your body, and stuff like that...it just seemed to me to be totally correct. A description of what I was experiencing and what I could see in the world, so then you get a lot of faith in in it when he gets to the description of how to get out of it, you see what I mean? Because no one else has described the situation correctly...at all, you know, nobody in...when I was twenty years old...was describing the situation correctly. And then I read that stuff, and you know, Lord Buddha describing it...I'm like...he describes the problems so well, so perfectly, that that then you get some faith in in his solution, okay. All right. Number five.

(students: Number six)

Six? Well, number four had all that parts in it (laughs) okay. Number five is...you you should know, if you claim to have studied the Mind Only School, you better know the Three Attributes or the Three Groups in to which they divide everything, okay, which is...

(student: (Kuntaks))

Kuntaks...

(students: (Shen wangs))

(Shen wangs)

(students: (Yong drups))

And (yong drups). Okay. (Kun tak) meaning "things that you construct mentally". Imagined things...whether they are real or not...whether they correspond to something actual or not, okay? So a (kun tak) that doesn't correspond to something real would be imagining, yeah, a flower that could grow in mid-air with no water, no soil, no nothing, no nutrients, no fertilizer...some people translate it as "sky flower"...I don't like the translation much, you know. It means "a flower growing in mid-air". That's the point of the example. And then and then an imagination that does exist is Michael Roach or something like that...Tashi, right...thinking the idea of somebody, okay. The concept or the mental construct of a person, okay. What about (shen wangs)? Things which are the mercy of others...(shen wangs), okay? Meaning "any changing thing in the world", and they...there's no discussion of whether they exist or not...they don't ex...they do exist, okay? (Yong drup)...why is it called (yong drup)? Why is it called "totality"?

(student: The (unclear) nature of other things.)

But why is the...why is emptiness in the Mind Only School called totality? (Yong drup - yong se drup pa)...huh?

(student: (unclear))

Yeah, Geshe Thubten Rinchen said...we asked him, you know, we said...what...you know, we're struggling with the English word to translate it during the classes and he says (yong se drup pa) means "the minute it comes out, the minute something exists, its emptiness exists with it", you see what I mean? As soon as the

thing is there, it is not something self-existent, okay? And then you could also say, it's covers everything...every object has its own emptiness, so you can call "emptiness" "totality", meaning it covers the totality of things, or you can say total in the sense that the minute something pops into existence, it is not self-existent, okay. Something like that. Okay. Number six. Constructs are said to quote "lack any definitive nature, or not exist by definition. Explain what it means in the Mind Only School when they say that and then explain what it means in the Middle Way School when they say that". Okay. Two totally different things, okay. Any ideas of what it means to exist by definition in the Mind Only School? Yeah.

(student: It's not made up only in the mind.)

Yeah. Okay. You didn't just make it up in your mind...it exists from...didn't we say that it exists from its own side?

(students: Yes)

Through its own unique way of being, okay? (Rang mong ne druppa, rang gyi tummo mo yin be druppa), okay...not something just made up...therefore, how many of the three categories exist by definition and how many don't?

(students: Two do and one doesn't)

Yeah, two exist by definition, which are changing things and emptiness, totality, and then one of them doesn't exist by definition because it's just made up in the mind...it's just imagined...(kun taks), constructs, okay. Middle Way School, how do they say, especially...when I say Middle Way in the questions and when Je Tsongkapa says "Middle Way" in the Mind Only presentation, he's mostly talking about higher Middle Way, okay, Prasangika or Consequence School. Okay. And and what does he say?

(student: Nothing exists by definition)

Nothing exists by definition but why?

(Ta ne da pe dak tsen way se way ma ne dey chu) okay? (Ta ne da pe dak tsen way se way ma ne dey chu). When you look for the thing that got the lable, the cylinder, before you put the label on, you'll never find anything, okay? When you look for the thing that got the label independent of the label, you'll you'll never find anything, okay. The pen, okay, the pen before you thought of the pen as the...the pen before you thought of the cylinder as a pen. Okay. Is the pen the...this is the famous Nagarjuna thing...I hate to make it less sexy or mystical, but here goes, I'm gonna ruin it for you, okay. Is a thing any one of its parts...is a car the tire of the car?

(students: No)

No. Is the car all of the parts of the car put together...according to Nagarjuna?

(student: No)

You have to say "no". Okay. Is it neither one of its parts or all of its parts together? No. Is it both its...the tire by itself and all the parts put together?

(student: No)

No. And and the trick is that number two means, "independently; by definition", meaning "before your karma has forced of you to think of as car, because that's the final part, okay? If you count that among the parts, is the car the sum of its parts?

(students: Yes)

Yes, okay, and that's all. It's just a trick question, okay? It's not very sexy, okay. It's not like "mystical" or anything. Maybe a little bit. Okay. Number seven. In explanations of the process of making constructs that follow from the sutra references we just mentioned, a distinction is made between the dependent thing that is the object of the constructed state of mind, the constructing state of mind itself, and the construct

that quote "lies behind them". Explain these three as they occur in the example of the boy named Tashi. Okay. This is just a...the boy named Tashi is a beautiful introduction to the Mind Only School's belief about how constructs are created, okay...how your reality is created around you. It's a really good example. Some poor guy showed up last night at Sixth Street, named Tashi...we all started giggling, you know what I mean (laughter)...he wanted to know (laughs) "what's the problem" (laughs), you know...okay? Took me like twenty minutes to explain to him 'cause he wasn't...he never un...he never studied Buddhism really, so...anyway (laughter)...here we go. A man and his wife have a baby boy. About a day later, you know, they choose the name Tashi for the boy. "Tashi the boy", quote, is a construct that lies between the object it is applied to, which means that lump of flesh, okay, with the four things sticking out, and the constructing state of mind, which in this case is a metaphor, the metaphor is the father or the mother applying the name to the boy, okay? So there's there there is an object out here, there is a state of mind that's giving it a name, and in this case it's the...the metaphor is the parents deciding on a name, which is the constructing state of mind...and and the and the basis for the construction, and then there's the construction made up somewhere between them which is "Tashi the boy", okay? "Tashi the boy". And if "Tashi the boy" was not a construct, then the minute he popped out, what?

(students: Everybody would...)

Everybody, everybody who never met the parents and who never met the parents should say "oh, 'Tashi the boy' has been born", okay?

That's an example for how constructs are applied in the Mind Only School. Okay. According to the Mind Only School. And they say it's very difficult to get at the actual object. You're always some sort of...you're always kind of...it veils...the construct veils the actual object and you're never quite getting through the veil and like that, okay. Okay. Number eight. The sutra goes on to use the three expressions...eh, that's a long story, anyway (laughter)...describe the inter lin...relation of those three things, (kun taks, shen wangs, yong drup), which is very cool. Okay. Just...I mean, you can describe them all with

each other. Okay. And it's very simple. Emptiness, meaning (yong drup) consists of the fact that certain non-existent (kun tak), meaning "wrong imagined ideas about the self-existence of something", don't apply to (shen wangs). Okay. I'll say it again.

(student: Thank you).

In English, okay. This is...this is the beauty of the Mind Only School. This is the...this is the brilliant, core, one great thing about the Mind Only School. Here it is. Emptiness, or you can say (yong drup), totality...they would say "totality", right? Consists of the fact that certain wrong (kun tak) meaning "mental ideas, constructs, imagined things", don't apply to (shen wangs). Don't apply to (shen wangs). So for them, the emptiness of this pen is the fact that...okay, so the emptiness meaning (yong drup) right, there we got one covered already...the emptiness of this pen is the fact that certain ideas that I might have about the pen...like what in this school...two of them...two forms of emptiness in this school...that girl is so good...nah, you don't really know...okay. To them there's two...two self-existent objects we're talking about here. One: A pen that be could be called a pen by definition. A pen that could be the object of the name pen by definition. Was forever that way, will forever be that way, was that way naturally, of and in, in and of itself. It deserves to be called pen, okay. Pen is the object of the word pen by definition. That's a non-existent (kun tak). Or, a pen is something that grows independent of the same karmic seed that creates my visual awareness of the pen. That's another complete lie according to the Mind Only School. And those two lies are non-existent objects, and the lack of them is emptiness...with regard to what? This (shen wang). So there you got all...that's why Lord Buddha taught the three attributes of the Mind Only School. Why? 'Cause it's such a cool way to explain emptiness. One more time. The emptiness of the pen is the fact that two wrong ideas about it, don't apply to it. In in Mind Only terms...the (yong drup) of the pen is the fact two non-existent (kun tak) don't apply to this pretty little (shen wang), okay? All right. In English (laughs), the totality of this pen is the fact that two non-existent concepts or constructs

about it don't apply to this changing object, or this dependent thing, okay? That's all. Then you cover all three categories or groups of the mind only system, and that's why Lord Buddha taught the Mind Only School that way...and it's a nice way to get up to?

(student: Madyamika)

The Madyamika...which is just a little shade more subtle, right? And we'll get to that, all right.

(student: Could you just repeat the (unclear) again?)

Yeah, I mean, basically, Mind Only School is concerned that you might have two wrong ideas about this pen. What's the first one? That the pen could be the thing named the pen in and of itself, by definition. Okay. Which is very close to? The Mind...the Middle Way School. It's very it's very very close...it's it's kind of a nice bridge to the Mind Onl...to the Middle Way School, okay? Or, they could say, the second wrong idea would be to say, that pen and....the the forces that brought about this pen, the forced that have brought this pen into this room for me to look at, and the forces that have brought me to be standing here and having an eye and an eye consciousness that could perceive it are totally unrelated, okay. And that's not true, okay? Certain forces...it's not true that this pen wandered into this room and I wandered into this room, and we just bumped into each other. No such thing. A karmic event in the past happened. I was good to somebody, or I was bad to somebody, depends on whether you're hating this presentation tonight or enjoying it, okay? And then it has created the...simultaneously it has brought about the pen and it has brought about me to be here. Okay? That's all. That's all. The day you met your boss was your fault (laughter), (laughs), okay...put put in other terms, okay. So don't get mad at him. All right. Number nine. Oooh...this is a long one, okay? Name the three famous turnings of the wheel of the Dharma. Those three great convocations, and state, a) when were they primarily taught; b) where were they primarily taught; primarily is such a nice word in debating...(tsowor)...say (tso wor) (repeat) (tso wor) (repeat)...it's the way to cover your rear end in the debate ground (laughter) okay. There's always an exception to everything. You never say "always". You say,

"mainly, or primarily", or, you know, and then you, you know, you get out of a lot of problems in the debate ground. Okay. Their basic subject matter...same thing, right? And e) what from the point of view of the outcome of the exchange their view was on whether things have their own nature or not. What is the outcome of the exchange, by the way? You remember that the third turning of the wheel was triggered by a bodhisattva, Yang Dak Pak, who asked the Buddha a question. "Did you really mean it when you said everything was empty?" Okay. And then, Lord Buddha starts to clarify what he meant, according to the Mind Only School at least...in the Middle Way School you'd say he was? Obfuscating (laughs) what he meant, okay? (laughter) All right. You gotta get used to that. But, you know, he was clarifying what he meant. And then the Buddha, and then the Bodhisattva says, "I get it. You didn't mean to say nothing had any definition of its own, you meant to say (kun taks) don't have any definition of their own, but the other two do...I get it". That's called the "outcome of the exchange", okay. So from the point of the outcome of the exchange, what was the view on whether things had any nature of their own or not. Okay. Those are the questions for each of the turning of the wheel. Why? Because we are in the Mind Only School. We are wearing Mind Only hat for the first eight classes of this course. Okay. Then just so you didn't go away from the seven year course with a Mind Only hat on, we went up to the Svatantrika system, and then we went up to the Prasangika system, okay. Okay. First turning of the wheel of Dharma. It's called, it's name is, "the Turning of the Wheel on the Four Truths". Okay. It was taught in Varanasi, okay? Varanasi. Okay. Near Sarnath...Sarnath near Varanasi. Okay. Taught in Sarnath, near Varanasi. Disciples, those of the lower way, and we're gonna get in to lower way later...it's not a...we're not dissing Hinayana. In this discussion, in this teaching, Hinayana means "those who hold certain primitive ideas about emptiness", okay? Basic subject matter. And by the way, it doesn't at all relate to country, okay. There could be people in Burma, Sri Lanka who have quite sophisticated viewpoints about emptiness, and there could be people in Tibet, who are lazy, and have a very Hinayana idea about emptiness, okay? Or worse, all right...oh those are in the West. Okay. Basic subject matter: Four...the Four Truths. You're not gonna call them the Four?

(students: Noble Truths)

Noble Truths, please. Okay. Nothing noble about them. Everything that Lo...Lord Buddha taught was "noble" (laughter. Bad translation of Arya, okay, meaning "someone who has seen emptiness directly". Okay. Viewpoint: Every existing thing exists by?

(students: Definition)

Definition. Okay. Viewpoint according to whom?

(students: Mind Only)

Yeah. Viewpoint...especially according to the gu...to the Bodhisattva who's just finished the exchange with Lord Buddha. "I get it. I get it. During the first turning of the wheel you said everything exists by definition." Okay. Second turning of the wheel. Called: The Turning of the Wheel on How Nothing Exists by Definition. (Tsen nyi mepay kin kor). (Chun kor), sorry. Place: Taught at (Jagu Pungpoy Ri), okay in (gyal bu kup), which is what?

(students: Vulture's Peak)

Vulture's Peak near Rajighira, okay. Disciples: (Tek chen). Interesting question. I don't think I brough...went over it with you. According to the Mind Only School, what kind of Mahayana disciples?

(student: (unclear))

Were there Middle Way disciples sitting there? In...during the second turning of the wheel? I mean you might say no, but they say, there were, and they didn't take it to be literal. How's that? I mean they would say that, okay?

(students: Mind Only)

Yeah, Mind Only School people would say that. Okay. They'd say, "greater way? That's us". But but but aren't you the disciples that Lord Buddha thought would be more comfortable with the presentation of saying "nothing exists by definition"? "Yeah, because he knew we were so smart, we wouldn't take it literally."

(laughter) Okay. I mean, there's a section where they get into a fight like that. (laughter) You know, there's a section where they say...'cause they're trying to say, there's a section that says, "disciples during the second turning of the wheel were very sharp" and they say, "yeah, that was us" (laughter) (laughs), "and we didn't take him literally, even as he spoke", you know...or something like that. Okay. There's a debate like that. Okay. Basic subject matter?

(students: Emptiness)

Emptiness. (Tongpa nyi). Shunyata. Viewpoint according to the Mind Only School?

(students: Nothing exists...)

Nothing exists by definition...which is a? (Kurn dep) or (dron dok)?

(student: For whom...(kurn dep))

Good question...for whom? For the Mind Only School.

(student: (Kurn dep), meaning "you are totally dissing something that really exists. You are really in trouble". You are really expressing an extreme, nihilistic, wild, viewpoint. If nothing exists by definition you have to be saying what?

(students: Nothing exists)

Nothing exists. Come on. Okay. Okay. To...for them, this is like total nihilism, okay? To say that nothing exists by definition. Third turning of the wheel. Called: The Turning of the Wheel On?

(student: Fine distinctions)

Fine Distinctions. Distinctions between what?

(students: What's figurative and what's literal.)

Hey, this exists by definition, and this doesn't. Okay. "Oh, I was just kidding", okay? This stuff does and this stuff doesn't, and he makes a fine distinction, okay? Taught at: Vaishali, (Yangpachen), okay? Disciples? Quote, "those of all ways", which we later corrected to?

(student: (unclear))

Huh?

(student: Physical)

What did "those of all ways" mean? We later corrected this...we corrected it from a monastic text book. Do you remember? I don't remember.

(students: (unclear) Somebody who understood it.)

No, it said, "those who (unclear) hear all the ways" but it was something much more sophisticated.

(students: Those who understood...)

No.

(student: That didn't need the...isn't it those that didn't need the fine distinctions)

No.

(students: It was for the (unclear)...who already understood..)

Good. Yeah, yeah, yeah, yeah, yeah. It meant "people of the higher way, because they would have necessarily already

understood the presentation of emptiness in the lower way". It didn't mean...Mahayana and Hinayana people, okay? That was a correction that I made after reading them up...the monastic textbook. Okay. Meaning, all those who have entered all the ways, meaning, those of the higher way who have obviously already understood the presentation of emptiness by the lower way, okay, and in that sense have...it's made for people of all the ways, okay. 'Cause it wouldn't make much sense otherwise, especially from the Mind Only's point of view, if the third turning of the wheel is for the most smart people, or something like that, okay?

All right. Question number ten. Basically, which of the three turnings of the wheel are literal and figurative according to the Mind Only School, and then which of the three turning of the wheels are literal or figurative according to the Middle Way School? Mind Only School. Is the first turning of the wheel literal?

(students: (No)

No. Why not? It's not true that?

(students: All things exist...)

Everything exists by definition. Is the second turning of the wheel literal, Mind Only School?

(students: No)

No. Because it's not true that nothing?

(students: Exists by definition)

Exists by definition. Is the third turning of the wheel literal?

(students: Yes)

Yes, because it is true that some things are and some things aren't. That's all. Easy. Now what about Middle Way School?

(students: Figurative, literal, figurative...for a different

reason.)

Yeah, she said, "for a different reason". Okay. Let's first ask...by the way, they they don't use the words literal and figurative. They use "face value" or "not face value". Okay. Middle Way School...so you have to distinguish between literal and face value and figurative and not on face value. They have different meanings to the Middle Way School. Okay. Middle Way School. Can you take the first turning of the wheel on face value?

(students: No)

Can you take the second turning of the wheel on face value?

(students: Yes)

Yes, can you take the third turning of the wheel on face value?

(students: No)

No, okay.

(students: Middle Way School?)

In the Middle Way School.

(student: Second turning is face value?)

Is face value, 'cause they think that's the correct one, right?
They think the Buddha was...

(student: No, no, no, no, no, is you can take it literally but not at face value.)

We we'll we...(laughs) no, I think you can take it on face value.

(student: Didn't they say even nothing taken on face value but you can take the second turning literally because)

Let me see here. "It is true that nothing exists by definition, so, the first and the last"...it says in the answer key, (laughter) the first and the last are not to be taken on face value, but the middle one is, because it is true that nothing exists by definition as stated in the middle one, and it's not true that everything exists by definition as stated in the first and that...or and it's not true that some things do and some things do not exist by definition as stated in the third. You can't take them on face value. Okay. Now when you say "literal" or "figurative" in the Middle Way School, it means something totally different. What does it mean?

(student: Figur...)

Al...all I said was face value...I didn't say "literal" or "figurative". Literal means, in the Middle Way School, "any scripture which talks directly about?"

(students: Emptiness)

Emptiness. And figurative means "any time you didn't speak directly or clearly...they say, "clearly", clearly, about emptiness, okay. Why would you make that distinction between what the Buddha really meant and what the Buddha didn't really mean? You know, why don't you say that "literal" means "when he meant what he said", and "figurative" means "when he didn't mean what he said". 'Cause that's not what they say. They say, literal means "any time he was talking about emptiness clearly" and figurative means "any time when he wasn't talking about emptiness clearly". Why why would they change the word around like that...why would they change the meaning of that word around like that?

(student: Because the ultimate goal is to understand emptiness).

Because the whole point is emptiness, okay? The whole point of this whole exercise is emptiness, the whole point of the three turnings of the wheel is emptiness...you see emptiness directly one time, twenty minutes, all your problems are over, you know. All your problems are over. You are in a realm by mistake. You

are in this realm by accident...by cruel, deadly, accident. And and if you don't see emptiness directly, you will be here for longer, much longer, and the minute you see emptiness directly, you see the whole thing is over. You see directly the whole story is over with. You're not in this realm...you won't be in this realm any more. You can no longer collect the kind of karma which can ripen into directly into suffering this realm...you're outta here. Just twenty minutes. Okay. That's the whole point. It all boils down to that, you know. Can you see it or can you not see it before you die. Okay. All right. Number eleven. And seeing it really depends on study like this and it sinks into your mind, and I'm not exaggerating...it directly correlates to how much you study about it, and on the day that you see it directly, it will be very very much because you have been studying it quite seriously. And meditating well. And serving a Lama well. And all of those conditions make it happen. And and mainly the study and the service, okay? That's really how you do it. Okay. Number eleven. What does it mean here...what is the real criterion that decides whether a person belongs to the quote "lower way or the higher way"...hinayana or mahayana, okay? Nothing to do with what country they live in, not really anything to do, in this context, about whether they have compassion or not, okay. Read the (b: Abhidharmakosha)...you're supposed to practice Buddhism to save all beings...I mean, you think they don't say that? They have the word "bodhisattva" in the (b: Abhidharmakosh). You can check it on the computer, you know, it's there. You know, I mean the main point here is that we are here calling a person "hinayana" and any of us could be a "hinayana" by that measure, by how sophisticated is their idea about emptiness. How far along are they in understanding emptiness. And then the second half, you know, the higher two schools, meaning Mind Only and Middle Way, they have a more sophisticated understanding of emptiness. And then...so you're in a higher knowledge, which means Abhidharma or Sutrast School...hina...those are both hinayana because they have certain primitive ideas about what empti...I mean relatively primitive...way beyond us, okay, and they have certain ideas about emptiness. And when you get up to the Middle Way School and the Mid...sorry, the Mind Only School and the Middle Way School, then it's much more sophisticated.

That's all. What does it mean to turn the wheel of the Dharma?

(student: (unclear))

To answer this question in a sweet way, okay, you have to distinguish between the two kinds of the wheels of Dharma. What are they?

(student: Internal and external.)

Yeah, (lung gi chun kor) and (tok pe chun kor) which means the the physical dharma teaching and then the physical dharma meaning the teachings, tape recording, CD Roms, paper books, lectures, okay. Shruggs, (laughter) okay? No really, you know, are things self-existent, you know, you know. Okay. Those are all physical dharma teachings. And then there's the realizations in the hearts of of living beings, okay...(tong lam)...direct perception of emptiness...stuff like that. I mean, in the Abhidharma system especially, that is the wheel of the dharma, okay. So the point is that the teacher sets one in motion, meaning the physical wheel of the dharma, and then that triggers in the mindstream and the heart of the student, the the realizations that are the wheel of the dharma. So I like to see it as two gears locking, like you you're looking for each other, you go through your your teenage years messing around, then...me...and then you go through your twenties, you know, like like try...looking for your spiritual master and then, suddenly you hook up, and I see this gear thing, you know, the spiritual master is turning this, and then that starts to turn...you get close enough to them and then there's a...they link in...they...the gear touches your gear and then sets it in motion, then you can imagine that happening down thousands of years, you see, this this gear catching that gear and setting it in motion, and then when they grow up, they they hit the next gear, and that's a lineage. And that's the wheel of the dharma. And that's what that wheel means, okay? Physically that's why they drawn a spoked wheel like that. Okay. Number thirteen. Name three goals that the (b: Commentary on the True Intent)...(b: Sum Dir Yer Mo Channa Sutra), okay. (b: Do De Gong Drel). Which is the main sutra for the?

(students: Mind Only School)

Mind Only School. Okay, they say, that's where the Buddha really said what he meant, okay. And then you're gonna get a different sutra when you se...when you come to India and hear Geshe Thubten Rinchen do the second half, when he gets into the Madyamika, 'cause they'll take a different sutra...(b: Lo De Me Se Pe Shu Pe Do)...(b: The Sutra of Never-Ending Wisdom), okay. Then then you're gonna get the Middle Way School saying, "no no no, this is the main sutra. This is the sutra where he really said what he meant", okay? So we're back in the Mind Only School sutra. The minute you hear (b: A Commentary on the True Intent), you know that we're talking?

(student: Mind Only School)

Mind Only School. And your answer better be Mind Only School, okay. Who wrote this commentary? Which which part of the (Tengyur) is it in?

(student: It's not in the (Tengyur))

It ain't in the (Tengyur) (laughter). Okay. Because it's not a commentary...I mean it is a commentary, it's an auto commentary, okay. It's Lord Buddha telling you what he really meant. You know. I remember searching through (Tengyur) catalogs for weeks, you know, looking for this...this text, you know, 'cause it says "commentary", but it's not a commentary, it's a sutra called (b: What I Meant In My Other Sutras) (laughs), all right? You gotta get used to that. Okay. Three goals he had...Lord Buddha had when he taught that sutra. And why he divided the three turnings of the wheel into figurative and literal. Why go through this trouble. I mean, now you understand why he taught those three characteristics of the Middle...of the Mind Only School. They are cool when you understand the interaction...the, you know, the in...how they, how they work together. You know, (yong drups) is the absence of certain (kun taks) on top of certain (shen wangs), okay. That's cool. But why did Lord Buddha go into this thing of dividing each turning of the wheel...oh, this one's figurative, this one's literal, this one's not, you know...why

trouble. Why not just give one turning of the wheel and say what you mean? Okay. Here it is. a) The sutra wants to prevent us from taking on face value, the blanket statement...statements...that either a) everything exists by definition or b) nothing exists by definition. So, you know, answer part one, of three parts, right, is, "the sutra doesn't want us to take blanket statements correct...as being true", okay. From the Mid...from the Mind Only point of school, both of those bl..blanket statements is wrong. What? Everything exists by definit...or nothing exists by definition. Okay? Number two. "The sutra wants to inform us which of the three groups exists by definition and which don't", okay? What? Total...emptiness, and dependent things exi...do exist by definition and constructs don't exist by definition. So it wants to teach us about those three categories and tell us which ones do exist by definition and which don't. Okay. Number three. "The sutra wants to provide us with an effective way of understanding emptiness". How?

(student: By understanding the relationship between (kun taks), (shen wangs) and (yong drup).)

Cool. Very cool. By understanding the interrelationship between those three categories, okay. (Yong drups) is the lack of certain (kun taks) on top of certain (shen wangs). Okay. So so it's giving you a good tool for understanding emptiness. And those are the three goals of the sutra. Don't take blanket statements. Understand which of the groups are exist by definition and don't. And then, finally, understand how this is a very cool way to teach emptiness, by thinking of things in these three categories. Okay. Number fourteen. There's some non...there are some other Buddhist groups who come along and say, "all three turnings of the wheel were"? Literal. And there were some thinkers in Tibet who came along and said, "the Buddha was being literal in during all three turnings of the wheel". Now during the first turning of the wheel, Lord Buddha, to accommodate some non-Buddhists, even seemed to say that you had some kind of existing soul, or self or something like that...you know, he even seemed to say something like that. Okay. What did he really mean? Okay. If you take that...if you take that

statement as literal, which these Tibetan schools do, then you have to say a certain very weird thing. They interpret it to mean that you have a little Buddha inside of you...it's called "Buddha nature". Okay. They say "Lord Buddha was referring to your Buddha nature, and right under your skin, there's a real Buddha already there. You just have to peel it off." You know, I've heard this over and over again...I've seen it...you know, Buddha nature means "you really are a nice person and you just have to reveal yourself". You know, and all people were made nice, all people were made enlightened, and all you have to do is just shine it up a little bit and you'll see, you know, and then...they explain Buddha nature like that. Is it wrong?

(students: Yes)

Yes. Is it useful?

(students: Yes)

Maybe. For some people. So do we judge the people who say that?

(students: No)

No. In fact if you do you break your first bodhisattva vow...you gotta be careful here, okay. First bodhisattva vow. (Dak du she min chen me to shing)...(dak du) doesn't mean just generally praising yourself. If that was the first bodhisattva vow, we'd be, it'd be, life would be hopeless (laughter), you know, for me anyway, but but what it means is specifically to criticize other dharma paths, okay? Like that. Judge them. Okay. So, is it is it right...no. Is it maybe useful, perhaps. When people are mature enough is it important to "unteach" them that?

(students: Yes)

Yes. (laughs) Okay. All right. So what does Buddha nature mean? The emptiness of your body and mind. The Buddha never said and never meant that there's some kind of thing inside of you. The only thing about you which is right right now, is your emptiness. That's the only thing that you get to take to the

bank. Okay. The only thing...the only part of you that's still gonna be there when you get enlightened. What? You think you're gonna get to keep certain part of your fingernails? (laughter) Do you think a certain part of your liver or intestines is something good...you know what I mean? There's no physical part of you that's still gonna be the same when you get there. And there's basically no mental part of you which is om... omniscient yet, so that's not gonna be there either. Fortunately you do have one part which is still gonna be there when you get there, which is your emptiness. How 'bout your name?

(students: No)

You don't ke ke keep your name either. They won't call you Jay or whatever when you get enlightened, okay? (laughter) So the only part of you that you get to keep is your Buddha nature, which is the emptiness of your body and mind. Thank god my arm is empty, because then I can look down on it someday and see it as Manjushri's arm. Or Tara's arm. Okay. Tara. Okay. (laughter) (laughs). Pretty good to be whatever you want. Okay. Fifteen. Who is the great innovator who revived the Mind Only School system in this world? What book did he base his work on? And how do we know that this was the book? Okut. On on on how do we know...this is weird. (laughter) I better read that question again. Okay. Anyway. By the way it's important to say that Master Asanga did not invent the Mind Only School, he just revived it. Who invented it?

(students: Lord Buddha)

Lord Buddha. It was a useful (tap tsul). It was a useful skillful means, okay. Then it kinda got obscured for a while and then Arya Asanga brought it back, okay? It's like certain kinds of music. He used what scripture to revive that system?

(students: (b: Commentary on the True Intent)

(b: The Commentary on the True Intent). (b: The Sutra In Which The Buddha Explains What He Meant In All His Other Sutras). Okay. How do we know that this is a book he based it upon? He

mentions it in several of his works. He says, "I'm basing this system on that sutra", okay. Okay. Let me see...we'll do one more and then I'll give you a break, okay? Since everyone is asleep. This innovator sets forth the meaning of "thusness" or emptiness largely through a description of the two extremes and how to avoid them. Name the two states of mind that hold to these two extremes. By the way, important to make the distinction between the extreme and the mind which is holding to the extreme. Okay. Technically speaking, does the extreme exist?

(students: No)

No because the extreme is the object of the wrong idea. It is the rabbit with two heads. That's what we call the extremes. And then there's the tendency of the mind to grasp onto that extreme, and that's called "grasping to the extreme". So so learn to distinguish between..."extreme" is a technical word in Buddhism that refers to the non-existent thing that your mind thinks is there. And then there's the state of mind which grasps to that extreme, and those are two different things. Okay. Two totally different things, okay. First...but you...I think you could say...I get out of it...I fudge it by saying, extreme way of thinking, how's that? (laughter) Which which to me means "the state of mind which is holding to that non-existent extreme". How's that? Okay. So what are they. They're called (dron dok) and (kurn dep). Say (dron dok) (repeat) (kurn dep) (repeat) (dron dok) (repeat) (kurn dep) (repeat). (Dron dok) means "seeing something there when there's nothing there. (Kurn dep) means "denying the existence of something that really is there. For example, in the general confession, what does it say? (Pakpay gen den la kor deppa dang), okay, (pakpay gen den la kor deppa) means "please forgive all the times that I made a mistake and and assume that somebody was had not seen emptiness directly when perhaps they had". Okay. That's that's denying something that does exist there. See. (Kurn dep) can also mean...with people, (kurn dep) means "to say, definitively, 'my boss doesn't have a single good quality about him'". Okay. That's a (kurn dep). (Dron dok) is like, "oh, you know...I went to this lecture...the Lama had this really nice smile...you know, he's a bodhisattva", okay (laughter), I mean, you hear that, okay? One

is (dron dok) and one is (kurn dep), okay. You don't know, you know. You really don't know. You don't know in either case, okay. And we call them in English, "concocting things" and "discounting things". Okay. Okay. Concocting meaning...that's a good word in English, because it means "totally to make up something that's not there".

What is the usual thing you're concocting?

(student: A self-existent thing.)

A self-existent thing, okay? A boss who is bad from his own side. A person who irritates you who is bad from their own side. And not because your stupid mind is projecting that. Okay? They're...you're making up this person who irritates you, and then you get more angry at them, okay? And and and assure that you're gonna meet them further, okay. That's the way the world of...wheel of life spins. That's the way you create your suffering and maintain it so nicely. Okay. (Kurn dep) being what?

(student: Discounting things)

Yeah, discounting what in terms of Madyamika or or about emptiness?

(student: Morality...appearances)

What about Mind Only School? What would be a (kurn dep)?

(student: Middle Way People (laughter))

(student: Thinking that...)

Yeah. She says, just...she said a good answer. Those stupid Middle Way people. Things which obviously exist by definition, pens which obviously exist from their own side, they go around saying?

(students: They don't exist...)

This is being projected by your mind. Oh, well then I'll make it a hundred dollar bill. You know. Come on. You know. What's wrong with you guys. All right. That's that's a obviously a (kurn dep), okay. It doesn't...obviously it exists by definition. Don't say it doesn't exist by definition. Don't say it doesn't have any nature of its own. It obviously has some nature of its own. Everybody in this room sees it as a pen, right? Okay. Have some refreshments. Okay.

(break)

Okay. This is a reception we're planning for late March, early April. The release of the fourth CD along with a lot of images, some wood carved images from Russia, about, I think, four hundred of them or something, and it's gonna be some like really nice reception maybe a hundred or two hundred people and it's to acquaint people with the new release. On that release will be a hundred and fifty thousand pages of scripture that we've completed so far, and it'll be on one CD and we'll be giving it away, and it'll also be on the WEB for free download. So, if you'd like to help with that reception, it's being managed by Mercedes, who's right here, with Ian, wherever he is...where is Ian? Okay (laughs) and John Brady is generally helping out with that too, but talk to Mercedes. We'll need like a lot of volunteers and it'll be a lot of fun, I think, okay? All right. Oh, last I'd like to introduce Joan Stigliani...where is she? Yeah. Higher. She's one of the very nice group of...I think there's started as a group of forty people, who went to Pomaia, Italy to study with a Geshe there for a seven year course, and they're about two years finished? Or...

(student, Joan: Finished one year).

Finished one year. And they're really doing a nice job and I want to congratulate them. She's representing them, okay...they're on break right now...they get certain amount of time off each year and they're very serious and they're doing very nice study there. So I want to welcome you and congratulate you. (round of applause) Okay. The question seventeen says,

describe in a brief sentence, the Middle Way idea about the two extremes, meaning (dron dok) and (kurn dep), right, and...concocting in the Middle Way version would be to say, "if something exists, it must?"

(student: Exist by definition)

Exist by definition. Okay. That's a...that's an extreme, why? Because it doesn't exist, okay. The fact that if something exists it must exist by definition is an extreme, first...first of all, it just doesn't exist at all...that fact doesn't exist...it's not a fact, it's an untruth, it's a false, falsity, okay. It's not true that if something exists it must exist by definition. That's false, it

(cut)

In the Middle Way School. Yeah.

(student: I have a question.)

Yeah?

(student: It seems like it's more than just concocting, it seems like you concoct it and then you forget it.)

(laughs) Yeah. Jay says, you know, "the mind tends to concoct it and then forget that it concocted it". Of course. Yeah. You dearly believe that your boss is bad from his side. Every person that you ever got angry at, you you dearly believe that they are irritating from their own side. You you and that's that's where all your suffering...

(student: (unclear) you make things up, you know you made it up)

Yeah. There's a there are's there is some kind of theory where you make up something and still remember, but we're talking about making up something and not even being aware that you're making it up. Okay? Then the opposite of that is, if something did not exist by definition, then, what would the Mind Only School say?

(student: It doesn't exist at all)

You know, and if it were a (shen wang) for example. It'd have to not at exist at all. If you had a pen that didn't exist by definition, that must?

(student: Not exist at all.)

Not exist at all. Okay. And that would be (kurn dep)...that would be discounting something, okay. What according to the Middle Way School is the meaning of ultimate or ultimate reality, okay? Remember that for them it's different from existing ultimately or...okay. There's a big difference between ultimate existence and existing ultimately. Nothing exists ultimately.

(student: But it does exist nominally.)

But, and everything exists nominally, and emptiness is the ultimate, or ultimate reality, okay. So you have to be careful when you get to Middle Way. Ultimate exis...ultimate reality is emptiness. But nothing exists ultimately which means...it could mean a dozen things, but you could say, "independent of your projections forced on you by your past karma." No such thing, okay. From its own side, say, okay. How does the Middle Way School describe deceptive reality? You could say it's the kind of reality that deceives a certain state of mind. Okay.

Deceptive reality in the Middle Way School is a kind of reality that deceives a certain state of mind. What state of mind? The state of mind itself is called "the deceived" and that's why that reality is called "deceptive reality", okay? Why is it deceptive...why is anything deceptive in the whole world? Why can you say, "someone deceived me"? 'Cause they presented themselves one way and the reality was?

(students: Another way)

A different way, okay? When there's a discrepancy between the way they're presenting themselves and the way they really are, we call it "deceiving me". And that's exactly what deceptive

reality means. It appears to be self-existent, and it's not. Especially to an a mentally...a mental affliction. You can say it that way, you know. If you have a mental affliction towards anything, you must at that same moment be misperceiving them. They must be deceiving you. You can't get mad at your boss and at the same moment realize that you're creating them with your projection. You can't. You can't be aware that if you're mad, you're gonna make him...come back the next day. And at the same time be mad at him. It's impossible. They can alternate very quickly as you may experience when you're trying to practice. (laughter) (laughs) Okay. Technically speaking they can't exist in the same mind at the same time. Okay. They can alternate at about one sixty-five (laughs) (laughter) of a finger snap, you know, like wisdom is like, gets in a punch (laughter), you know, and then (laughs) and then anger, you know, and then the idea is that the fight gets more and more fair as time goes on. Okay. (laughter) Number twenty. How does the Mind Only School draw the difference between quote "ultimate reality" and "deceptive reality"? I think basically it's the difference between existing by definition or not. Is that true, Chilton? He says no.

(student, Chilton: Because something that would be an example of deceptive reality can exist ultimately according to what Geshe Thubten Rinchen said.)

Give an example...(shen wangs)?

(student, Chilton: Yes, this this pen)

Yeah

(student, Chilton: This pen is the ultimate sense of reality but it exists (unclear)...something, they wouldn't say doesn't exist ultimately, or something like that.)

Hum. It's not ultimate existence but it exists ultimately. How's that?

(student, Chilton: Something like that.)

But it's an example of deceptive reality, how's that? How's that?

(student: Can you, can you say it one more time?)

I I'm kind of unclear on this...but I think you could say that even the pen, according to the Mind Only School is an example of what we call deceptive reality, like (kun taks) and (shen wangs) are deceptive reality and (yong drup) is ultimate reality. But, you can say, in the Mind Only School that (shen wangs) exist ultimately, whereas in the Middle Way School you can't say that. Something like that? Okay. So so like, what shall we say, well that's that's okay...I gotta work on that, okay I'll work on that. Maybe I should take it out. Maybe I'll put the answer in your final. (laughter) Number twenty one. Twenty one and twenty two are basically questions about external objects...existing as external objects, and I I I was gonna not put them in, and then I decided to put them in because I don't want you guys ever thinking that the Mind Only School means that they think everything is your mind or something like that, okay. I mean...I want, I put them in the final because I wanted you to recall or to remember that in the Mind...the Mind Only School, the word "Mind Only" doesn't have anything to do with them not believing that this thing is outside of me or something like that, okay. And and this is a totally...this is Geshe Thubten Rinchen's presentation which was very beautiful. And he just did it as a side thing one day. He wasn't like...it wasn't what he was talking about, and and he he went into it and we were all thrilled because we'd always wondered about it, okay? So, question twenty-one. How does the Consequence part of the Middle Way School describe what it means to exist as an inter...external object? Okay. That just means "not subsumed by my consciousness", okay? If you poke this paper with a pin, I don't go ouch, okay? And you know, this debate about your hair...the end of your hair, if you have... is is is not (gyu gyi duppa...rang gyu gyi duppa)...it's not subsumed by your awareness. If you cut it you don't go ouch, okay, but if you pull it, the follicles, they say, are (gyu gyi duppa). So you get the feeling. So basically, I mean, in the higher schools of Buddhism, do external objects exist? Yeah. What are they?

Well, they're not part of me...they're outside there, you know. That's all. Nothing complicated. Okay. Nothing mystical, you know. It's out there; it's not part of me. Okay? That's all. So so does the highest school of Buddhism, Madyamika Prasangika, accept existence of external objects?

(student: No)

Whoa.

(students: Yes, yes, yes.)

Yeah, of course they do. Why? Oh 'cause there's this paper out there and it's not me and if you stuck a pin in the paper, I wouldn't go ouch. Okay? Something like that. All right. It's not subsumed by my immediate sense consciousness or something like that. Question twenty two. This question has two parts. What do members of the Mind Only School, and then in parenthesis it says, (and those...and the Independent Madyamikans who who lean towards them)...okay, so we're talking Mind Only School and Mind Only School leaners...okay, in the Middle Way School...have in mind when they say nothing exists as an external object? All they have in mind is that nothing exists as an external object in the way that the lo...that the other...that the lower two schools present it. Okay. That's all. That's all. Existing through some kind of partless atoms or something like that, okay? They...we just...that's all. When they sa...okay, that's the...very important, okay. I mean, now you should go around clarifying that idea in people's minds, okay, especially Western scholars who are who are very attracted by the idea that there's a school of Buddhism that says "everything is in your mind". Everything is in your head, you know. It's sexy and nobody ever said that, okay? Do they accept the existence of plain old external objects? Yeah, as long as you describe them as coming from the same karmic seed as the, you know...that's okay. Do they accept the existence of external objects as they are described by the materialists, the scientists, you know, who who think that everything...that the ultimate reality is some kind of atom, you know, you know...that's what builds reality...is atoms...I mean this is...scientists go in the Abhidharma School

probably. That the ultimate reality is is comes...boils down to atoms. You know, that that, yeah, they don't accept that. They don't accept external objects like that. Do they accept that external objects, built of atoms, particles? Sure. Okay. Do they...the only problem is...they don't believe in atoms that don't have any sides, or don't have any parts...an atom that is so small that you could no longer split it...well, come on...how could you...how could it...if it didn't have width, then what would it be? They would all be touching each other on every side, okay? Got it? Which means they'd all be one atom and all the other atoms wouldn't exist...or something like that. It's impossible. Okay. That's all. What does the Consequence Group, and the Independents who lean the other way...meaning the Sutrists way...have in mind when they say that they are wrong?

(student: (unclear))

Huh? (laughs)

(student: Basically...)

They say, by the way...there's one similarity between the highest Madyamika and the Sutrists, ex explain the idea of external objects. Who is that? I'm sorry. Highest Madyamika...which means Prasangika and then those people in the Indendent Group who are leaning towards the Sutrists, okay?...they say, look, when we say we do accept or we don't accept external objects, it's not necessary that we're defining them in the way that the lower two schools define them. Okay. In other ways, when a Prasangika guy gets up and says, "I do accept external objects", he's not saying, "I accept external objects as they're presented by the lower two schools". Because a Mind Only School guy gets up and says, "I don't accept external objects", and they say why? He says, "because if I did, I'd have to accept it the way they think it exists". Okay. That's all. The higher school...Prasangika and the half of the Independents who lean towards the Sutrists, they say, "come on. You don't have to deny the existence of external objects just because those guys thinks that's what an external object means. You can just...you can just say "external objects exist the way I want them to, which is just as something

which is outside of myself", okay. And then the Mind Only School says, "no no no. When you say external object, you mean one made of partless atoms. We can't accept it". Okay...that's all. Okay? Lots of yawns out there (laughter) okay. But you'll get it (laughter). Twenty three. What does the Mind Only School mean when they say the valid perception which is the subject that perceives the pen and the pen itself are of the same substance?

(students: Karmic seed. Same karmic seed)

Is they come from one karma...they come from one karmic seed. They are both growing from...there's no coincidences...you never have a strange encounter of the third kind of whatever, you know, there's no thuch...such thing as an encounter. It's not like the pen is coming from the factory and makes it to this school...Michael Roach comes from Sixth Street and makes it to this school and they bump into each other. There's never any thing like that. It is a creation of my karma and I am a creation of my karma and that's why they're bumping into each other, okay, at the same time. They're both growing from my...they're both growing and being sustained by my own karma at the same time. Okay. That's a real Mind Only School favorite thing to talk about. Okay. And emptiness is the fact that it's...nothing else is true. No other way of being is true, okay. That's one of their flavors of emptiness. Okay. Twenty four. Well then, why do they call them the Mind Only School? You know, if they...if it's not that they believe...if they do believe in external objects, and if it's not that they think the pen is part of my mind, which was covered in the last two questions, okay...then the what's the thing should pop into your mind next...well then why the hell do they call them the Mind Only School? Okay. Why call them the Mind Only School, okay. And what does Je Tsongkapa say in his (b: Gom pa rabd sel) Very famous. O-kay. He says, sutra...he quotes the (b: Sutra of the Tenth Level) called (b: Sa Chupay Do), okay, (b: Sutra of the Tenth Bodhisattva Level), okay. Which says, that sutra says directly, quote, "these three realms of existence, meaning everything that exists in samsara, are mind only". It says "mind only"...meaning what?

(student: Mainly mind.)

Yeah. Meaning mainly...the main...well he says, quote...and I think it's nice if you quote it, okay..."the mind is the main thing". Okay. Mind Only means "the mind is the main thing". As far as what? As far as the creation of your reality. Meaning, and and at that point, that sutra is denying the existence of a?

(students: Creator.)

Creator god. And that, in that context he...the Buddha says, "it's mind man". It's not god. Okay. It's not god made AIDS, cancer, automobile accidents, kids getting burned by napalm, or cruise missiles or something like that, okay. It's not that that's made by a creator god, it's made primarily by mind having collected karma and then projecting stuff. That's all. It's not saying that a cruise missile is made of mind or something like that. Yeah.

(student: Just a quick question. Mind Only School, how do you define...or how do they define how a thing comes from its own side, 'cause that's something I haven't really been quite clear on.)

He says, "when the Mind Only School says things come from their own side, what do they really mean". And, you know, fortunately we had a very good explanation of it. It's (unclear)...the expression in Tibetan is (yul rang gyi tunmong ma yin be du luk kyi ngu ne druppa...yul rang gyi tunmong ma yin be du luk kyi ngu ne druppa) Okay. Which means, "the thing exists from its own side with some unique nature of its own", okay...with some unique identity of its own. And then the text said, "what are they mainly talking about when they say that?" And they say...in the Mind Only School's mind, okay, according to them, the fact that that pen comes from causes which are themselves out there, okay, then the thing that they produce must be out there too. That's their main schtick, you know. If you asked a Mind Only School person, "Wh...what are you thinking of when you say that thing has to have its own identity from its own side"...they say, "you

know, if you tell me I'm projecting this pen, then what about all that stuff that went into making the pen, you know....why do you have to have a factory, why do you have to have petroleum, you know, why do you have to have somebody design it, why do you have to have a store, you know, if it wasn't made from its own...you see, Mi...Madyamika and Mind Only are sa...are both kind of saying that things are a creation of your projections, which is why you can become a Buddha. And they're saying, "no no no, come on. Those things are being produced from the bottom, you see, from those outside causes are producing these things". And we say, "No, the main thing is karma is expressing itself through your mind and you're seeing them, you're making them what they are", you see what I mean? And you get into fierce debates with people...how can you get rich...how can you make things go the way you want in your life...are you gonna be, and this is very important, maybe it's the most important thing to say about this class, are you gonna be a Mind Only person who truly believes that to make something happen in your life, you must correctly manipulate outer circumstances, or are you gonna clean up the things around you by working on your own mind, and your own book and your own morality. What's the better way to do it? Buddhism says that the external thing does not work, you know. It doesn't matter how cleverly you make a presentation. It doesn't matter what kind of printer you use. The font doesn't matter. (laughter) The, you know, ultimately all of that is meaningless. All that matters is, were you generous in your past. You know. And then suddenly this guy won't care what the font is, or whether you used colored pictures or whether they're crooked or not, or something like that (laughter)...you see what I mean? And it's very hard to hold that line. It's extremely hard to hold that line. Things are not created by external causes. Okay. Tho those are not the thing. The thing is, the only thing that de...that that determines whether your proposal is sus sus sucessful or not is is whether you've been generous. Period. You know, and if you made a lousy proposal or lost the proposal on the way to the sponsors or the dog spilled coffee on it (laughter) or chewed it or whatever, and if you still had the karma, then when you got there, they would award you the money, you know. And and you've had the opposite experience countless times. It's a spotless, it's perfect, the numbers all add up,

you put in sexy pictures, and you went there, and they said, "she left yesterday and she left a message that you don't have to bother" (laughter) (laughs) okay. You know. That's the way it is, you know, really. Okay. You know. Things are not created by that. They are created by by karma. Okay. That's all. Yeah. And and by the way, the other viewpoint is Mind Only. You see? And that's the answer to your question. The other viewpoint is Mind Only. You know. This is...this thing is gonna succeed or not succeed on the basis of my external efforts. And not on the basis of whether or not I've kept my morality and my book and my my vows. Okay. Very interesting. And and any other viewpoint is Mi...is mind Only. Okay. Yeah.

(student: I I know it necessary then to try, but why?)

(laughs) She says, "I know it's necessary to try then then but why? Why try, you know, why...wh...I mean, the...there's a thing where...what's that how's she say...the the question is really this. If it's not the aspirin that removes your headache, then why ever take aspirin? You see what I mean? If if whether or not the aspirin works, is gonna be determined by by your karma and not anything in the aspirin...you see, to believe that the aspirin works because of some chemical in the aspirin is a Mind Only School viewpoint. To believe that the aspirin works because you alleviated other peoples pain in the past is a is a Middle Way viewpoint. And then some people wanna fudge it, and I think we have to...you have to discuss this question deeply. Some people want to fudge it. They divide between causes and factors. Okay. They say, the the good karma is the cause and the factor is the...is the aspirin, okay? And and then the aspirin becomes a an independently existing thing, you see? 'Cause it has some power in and of itself to cure your headache. But the main cause is your karma. You see what I mean? They're like giving it fifty-fifty...they're saying that the the chemicals in the aspirin are fifty percent effective and fifty percent karma or some...you know, fifty percent effective from their own side and fifty percent karma and if you didn't take the aspirin, you wouldn't get...you headache wouldn't go away. You know what I mean. Something like that. And I think you...I've heard that from from many...I've heard that from very convincing people say

that, and I think you have to really...you have to think about it very very carefully. You have to think about it very very carefully. I'll say this...I mean...the karma that would allow you to meet a doctor and the karma...or let's say the karma to be able to afford a good specialist and the karma to be cured are similar, but it's not necessarily that the specialist is who's curing you. Maybe you get used to that idea, okay? The karma to run into a specialist who's a who's good is very close to the karma of them being able to cure you. But obviously they're not the same thing, I mean, 'cause you can have specialists who kill you (laughter) and people are...people do get killed by high paid specialists, you know, so, so obviously what's really curing you is something else. Okay. That's a delicate thing. And you have to...that's by the way, a very delicate wrong view, I think, and you have to think about it carefully, and you people will give you that schpiel...I believe in that schpiel sometimes, and I have to talk myself out of it, you know what I mean? Would you get cured anyway if you didn't take the aspirin? Yeah. Yeah you would. Does that mean you shouldn't take aspirin? No. And you gotta get used to that. Okay. Yeah.

(student: (unclear) shifted and like find another way for mind only being the cause and effect but it's not aspirin, it's a security...anyway, so)

(laughs)

(student: So, to do something like this is labeled aspirin, but it's just take away your headache, generally aspirin.)

Oh...well then there's no such thing as aspirin that doesn't work then, is what you're saying. He's saying real...you have to divide between aspirin that works and aspirin that doesn't work...I understand.

(student: To believe the cause)

Yeah yeah. I mean, you could say that, but no, I'd say...no, I don't...I wouldn't say that. I mean, I wouldn't hold that viewpoint. I wouldn't hold that viewpoint...that you could only

call it aspirin if it does work, I wouldn't say, 'cause 'cause then you couldn't say, "the aspirin didn't help today". You see? Anyway (laughter).

(student: Michael says, before you mentioned that, to be careful of considering the aspirin as a factor 'cause then it would become a self-existent...)

What I'm saying is that, be careful of thinking that, my karma is the main thing and the aspirin helps. I think that's a wrong view.

(student: Right. My question is)

You see what I mean? The...any percentage of the aspirin that helps can only be your karma also. You see what I mean? That's what I'm saying.

(student: Well my question is that it seems as though karma and virtue have some kind of self-existing nature in there, in that system, and that's what I'm trying to reconcile, because you're saying well, it's not the fact of the aspirin, but then yet in this world of, you know, no self natures, it seems that there's a subtle self-nature to virtuous actions as being different from other actions, and of karma as in being some kind of from its own side, continuum.)

Yeah, I mean, Buddha said, (jin be lon chu gyi chun gyi de), very famous. (Jin be lon chu) means "give away your money, you'll get rich". (Chun gyi de), "keep your morality, you'll be happy all the time". Okay. That relationship between doing something good and getting something good back would seem to be self-existent, I mean you hear that...people say that, you know...which means, could it ever be different? And you say no, it could never be different. And then they say, well then it must be self-existent. You see what I mean. In that case, your he...your arm could always only be a hand and never a paw. You know what I mean. I don't think you can say it that way...I don't...I don't think it follows...I don't think it follows from that. Why? I think certain, if if an

action harms somebody else, then then yeah, it's always the case that it will harm you back because of per...the...because of the nature of perception. Does that mean that the laws of karma are not empty? I don't think so. Still you're just projecting it. When you see the fact that good deeds cause pleasure and bad deeds cause pain, that's still a projection. Okay. Does the fact that it's invariable mean it's not a projection? I think not. I don't think you have to say that. You gotta cook that. Yeah. Yeah.

(student: Is there some contradiction in saying that things...external objects arise from their own causes and conditions and yet they arise...that both the mind perceiving them and the object also rise from the same karmic causes?)

Yeah, I don't that Mind Only...I don't think that the Middle Way Prasangika for example, would have a problem saying...and they don't have a problem saying...it's true that fruit trees grow from their seeds and it's true that they don't grow through self-existent means, you know, I don't think they'd have a problem with that...they'd say, "the seeds are a projection, the sprout is a projection, the water's projection, the fertilizer's a projection, and and they always accompany trees that grow that way", but then they say, you know, go down to hell, there are (sha ma li) knife trees that grow there and cut people open and don't...you know, they grow without water, and they live there in a very hot place, you know, they couldn't grow like that...it's impossible to grow like that i,i,i,in our realm, according to the rules of our realm, and...but they grow, you see what I mean? 'Cause they're a projection. Nobody plant...

(students: What's the projection...so they're called...)

Nobody went down and planted those trees in hell and it's too hot for a normal tree to exist there, but they exist there, you know, so like that.

(student: What's the (unclear))

(Pa tok be tak tsam)...it's on your exam. (Do be pa tak tsam...do

pe) excuse me?

(student: What's that word in Sanskrit?)

Boy, I don't know...it's something like...I forget...ve...kapalatas or something...kalpa...it comes from the root kalpa, kalpa. All right. Okay. I think, okay. Pretty sure. Okay. Before you catch me more (laughter)...twenty-five. This is a question about the three...the we we went up to...in class nine we graduated to the Independent group of the Middle Way School, okay, Svatantrika, which has nothing to do with (tantra), it's just a similar word, okay, meaning Independent School because they think that certain kinds of reasons have an independent existence or something...that they're independently effective in arguing emptiness or something like that. Okay. So, they believe in in a...they believe in three degrees of selflessness, and only the third degree is?

(students: Emptiness)

Is true emptiness. Although the other two degrees can be described as the emptiness of su...blah.blah.blah.blah.blah. Okay. But they they they talk about three degrees of emptiness. And if you're on a lower track you perceive first degree, if you're on a medium track, which is, you know, self-made Buddha track, you perceive the second degree, and if you're on a mahayana track you perceive the third degree which is emptiness, okay. But this question is just a a general question about those degrees. What are the three degrees? Gross lack of a self nature to the person...sorry...subtle is is selflessness number...lack of self nature number one. The obvious or gross lack of a self nature to things is the second degree selflessness and then true emptiness is the subtle lack of a nature to things, okay. And you know that "things" here is a code word for?

(students: Parts)

Parts of a person as opposed to the person. Okay. That's pretty cool. It's easy to do describe, I'm sorry...twenty-six...it's easy to confuse the three tracks with the three different ways

mentioned in scripture especially since the Tibetan for both is the same. The Tibetan, by the way, is (tek pa sum), right? The three (tek pa)s, the three yanas, okay. And it says, describe the difference. So...in...in...the three tracks when you're talking about three flavors of selflessness for example, are listener track, self-made Buddha track and bodhisattva track. Those are three (tek pa)s. (Tek pa sum). How many of them are (tek men) or hinayana?

(students: Two, two, two, two, two)

These two, and then bodhisattva...the highest one is mahayana, okay. What are the other two...what's the other group of three (tek pa)s or yanas, they call...this is a Dharma rumor, okay. Hinayana, mahayana, vajrayana. But really you should say what?

(student: Just two)

Hinayana and mahayana, and then inside of mahayana you have "open" and "secret" mahayana, okay. This one called "The Way of the Perfections", and this one called "The Way of the Secret Word", okay, or "the Way of the Diamond". Those are synonyms, okay. Mantrayana and Vajrayana are synonyms. Okay. So...that's clear...right?

(student: un huh.)

Okay. Very sleepy. Me too. (laughter). Okay. I kinda like this because you know, it finally dawned on me that Lord Buddha went from saying that, you know...here you got Mind Only School is saying...what percentage of this object comes from its own side according to the Mind Only School?

(students: All of it.)

Hundred percent. (Rang mu ni druppa) Okay. (Rang gi tunmong ma yinpay duluk kyi ngu ne druppa), okay? It comes from its own side. Now in the Independent group, Middle Way School, what percentage...in a sense...of the object comes from its own side?

(students: Fifty percent)

About fifty percent. Okay. There has to be something appearing and my unaffected, undrugged, unhallucinating, un-mentally afflicted grossly mentally unaffected (laughter) mind has to have to agree...somewhere in the middle they have to agree, like the magician...the example of the magician, okay? There there has to be a stick there that's appearing as a horse, and then your mind under the influence of the magic dust and magic words of the magician, have to be seeing it that way and somewhere in the middle you start to see a horse, okay? So there has to be something coming from its side, which is horse, and there has to be something coming from your side which sees horse, and then somewhere in the middle you get a horse, okay? Now...what's the Middle...what's the Prasangika presentation?

(student: It's a projection)

There's nothing horse about it...nothing. There is a...there is a cylinder, okay, I mean there's a cylinder and then and then it's not...you can say it's suggesting pen but there's no penness of it, okay, it doesn't have any quality of penness of its own, it's all...it's all imposed on that cylinder by by your perceptions forced upon you, or you are compelled to see it that way, because of your past karma, okay. And by the way, the important thing here is, if it had any existence from its own side, hundred percent like the Mind Only School says, or fifty percent like the Independent School say, then you and I are stuck here. We we can't get enlightened. Forget it. Why? 'Cause you won't be able to perceive your arm as Manjushri's arm. Okay. And you won't be able to perceive your mind as an enlightened mind...you're stuck with the way your mind is now. If it comes...if if two percent of it, if one percent of it...Nagarjuna say, would say, "if one thousandth of one percent of it comes from its own side, you're in trouble; you can't become a Buddha", you know. If...but the Prasangika viewpoint is that, okay, because it's (tok pa par tak tsam) you can become a Buddha.

(student: Unless you postulate that false Buddha nature we talked about earlier...)

Yeah. Yeah. Unless you had some wrong idea about Buddha nature.

(student: (unclear))

Yeah. Yeah. Well, even then. If that Buddha nature existed from its own side you'd still be in trouble because the thing covering it would exist from its own side. You see. And then it could never be removed. It could never be changed. By the way, if it were changed by externally self-existing causes, then you could do it. You see what I mean. You gotta get used to that. Start thinking of things as being created this way and not as being created this way. You see what I mean. In kids class we call it the difference between the?

(student: How and the why)

How and the why. (laughter) On Saturday, on Saturday we say..."did you have any friends that that had something bad happen today", say, "yeah, my my friend was run over by a car." Sammy's friend was run over by a car and killed, okay. And we say, "how did it happen?", and he says, "well, he got hit by the car". Then we say, "why did it happen?", we say, "he he must have hurt somebody in the past". And you dis...you know, the kids get it right away. I don't know about the adults (laughter) but the distinction between how and why, you see. How is describing the circumstances that seem to be causing the thing. How did the guy die? His head went through the windshield. Why did the guy die? He hurt someone in his past life. The how is just the expression of the why, and you gotta get used to that, okay. Otherwise you're stuck here, you know. You can't protect everybody's head from windshields. If that's what really kills people, we're in trouble, you know. What really kills them is their karma. Okay. Yeah.

(student: Where does the cylinder come from?)

Bill said, "where's the cylinder come from?" This is called the onion skin theory, (laughter), okay...you know...Nagarjuna says,

"until such time as you begin to discuss the cylinder, you wanna talk pen or you wanna talk cylinder? Are we gonna examine the existence of the pen or are we gonna examine the existence of the cylinder? When you're examining the existence of the pen, you talk about a cylinder as if it were there. From its own side. You leave it. Okay. As if it were a priory...as if it were there from the beginning. And then you talk about your projections onto it as being a pen or as being a chewable thing. And then some smart-alec comes along and says, "what about the cylinder?" Okay. (laughter) Okay. What about the cylinder? And then you say, "same principle applies". There's two parts, and and your mind is synthesizing them into a cylinder, okay. And then they say, "well, what about the...what about the...how", you know, and then it goes on and on and on and on and and that's called (ta ne dak pe dak den ser way tsa ma nga ye) means "that's what it means in the Madyamika system to not exist by definition"...that's why we say it doesn't exist by definition 'cause if you keep going down, you know, it's endless...you'll never find anything, okay?

(student: This school...)

Does...by...excuse me...one more thing. Does that mean that we are to be...by the way...bodhisattva vow number I don't remember, okay, (laughter) but, don't teach emptiness to the unprepared...meaning, never leave the discussion at that point. Never let Jay Hahn interrupt you at that moment...with a new question. Always point out to the audience, it doesn't mean that you have to be disoriented, it doesn't mean that you can't get onto a bus because you're gonna fall through the earth or or something like that...okay...never think that. There is a reality to everything. If you don't think so, let me mark up your face with this cylinder. You know, we'll make a Hitler moustache or something or, you know what I mean...like that. On a projected level it's there and it hurts you or it makes you feel good and it has reality...total reality. You always have to say that. And that's determined by your goodness, by how well you keep your vows. How well you check yourself (tun drup), please, not twice a day, not once a day (laughter), okay, (tun drup), okay? Okay. And and you have to add that. Then you can

say to Jay Hahn, "okay, now we'll go on". Yeah.

(student, Jay: (unclear) (laughrer) fine distinction (laughter)
in this school,)

Oh, (lek pa che way chun kor) (laughs)

(student, Jay: In this school...I'm not talking about experience
of the time now)

Okay.

(student, Jay: The structure of time itself is also taken as a
projection?)

Yeah, there's a big debate about time...he's asking about time.
(b: Abhidharma) has a beautiful debate about time in it, you
know...all these different viewpoints about time. It's one
viewpoint about time that says, you know, really the past is
coming at you and the future's leaving you behind and, you
know...yeah...in this school, time is also a projection. In the
in the Prasangika School, yeah. Time is also a projection
here...because it's a thing...because it exists.

(student: They they construe that as a thing, like?)

Sure. It's a changing thing.

(student, Jay: I'm not I'm not talking about experience of time
now. I'm talking about (unclear))

Time itself? Yeah, they'd say a changing thing, yeah.

(student: I'm sur...isn't it a concept?)

Huh?

(student: Isn't it a concept?)

I think you'd say it's a concept, and therefore it's a changing

thing.

(student: It's not a changing thing.)

In Min...Middle...in Prasangika. In Prasangika.

(student: It's a concept?)

Yeah. Why not?

(student: Because of the...)

Why not?

(student: A changing concept...)

An idea...sure...all concepts change in Prasangika. (De men du che)...that's the meaning (de man du che). (Suk she pa den... chu da ye da du che den pa che nyi). All things divide into changing things and unchanging things. (Du che nya yi na suk she pa den pa du che sum), and if you divide changing things

(student: Does space change?)

Huh? No.

(student: Empty time change?)

The concept of empty space changes. Empty space doesn't change. Quote...quote "empty space" changes. Empty space doesn't change.

(student: What about empty time?)

How's that? Huh?

(student, Jay: I'm not talking about flow of time now (laughs)
I'm talking about (laughter) (laughs))

How can you talk about the flow of time independent...how can you talk about time independent of the flow in time? (laughter).

You you just flunked down to Abhidharma (laughs) (laughter) you know, partless moment of time. By the way, when they speak of "partless", sometimes they extend it to time. They say, they say partless means...their their idea of ultimate reality is something which cannot be divided, even in the mind, physically nor time sp...time wi...spacially or temporally. And that's ultimate reality. You know, they believe in, not only in partless atoms but they believe in unindivisible moments of time.

Okay. Independent of the flow of time. Okay. (laughter) All right. The last three questions are are jus...the last last four questions are just good luck questions, okay, it's to finish the seven year course on a sacred note, okay? Twen...and these...you know, these are the four ideas that I would want any student that said they ever attended a Michael Roach course or an ACI course would would say, without doubt, without hesitation, they would give the right answer to these four. Okay. To me they are the essence of of emptiness or Buddhist philosophy. Twenty eight. When we say that things are only projection, does that mean that we can make up anything into what we want it to be?

(students: No)

No. Why or why not?

(student: Because they're forced on you by your karma.)

They are forced upon you by your karma, okay. Can you just decide this is a hundred dollar bill? I don't know...try...that's the essence of...and I'm not criticizing, I'm just saying I grew up with this...that's the essence of the concept of Christian prayer, okay. I mean it's one of the fallacies of one part of one concept of Christian prayer that by that by wishing something it will happen, you see what I mean?

(student, Jay: (unclear))

The only way to make this into a hundred dollar bill is to give away something.

(students: (unclear))

Yeah, yeah, no, but I mean not by immediately wishing, let's say that, okay...I'll qualify it by saying, just by closing my eyes and say "oh god, please make this a hundred dollar bill", you you discovered the the consequences of that when you were about six (laughter), you know, and then you lost your belief in religion and thought that religion couldn't work any more and that you... there was no heaven. That was a fallacy too. There is a heaven. You can get there. Because those things don't work by wish. You see what I mean? Because they can only work by good karma, okay. You have to be generous. You have to practice the six perfections, you have to keep your vows and check them once a day?...twice a day?...or

(students: Six times)

(Tun drup)? (laughter) Okay. You hafta you hafta do that, okay? That's the only way to get this to turn into a hundred dollar bill, but not just by wishing it. Saying it's a projection is not meant to imply that you can just make it anything you want. Okay. You're at the mercy of your projections of your karma of of whatever seeds you planted there, you must reap the results, unless you do a really good purification or something...okay, or a really good rejoicing, okay...or something like that, okay. Does the fact that...oh by the way, the question before that said, what's the Middle Way School...oh yeah, you know that. Okay. Twenty-nine. Does the fact that things are only projections mean that leading an ethical way of life is unimportant?

(students: No, (laughter))

No I mean...you see...when we started the seven years you would not have giggled in the right place. (laughter) Okay? (laughs) You would have said, "hum". You know what I mean? I mean, that's a big compliment...I take it as a big compliment, you know, if you start laughing when a teacher gets up and says, "because ev...everything is emptiness you can engage in any kind of monkey business you want", th...if you start laughing there, you should laugh those guys out of the country, okay. (laughter)

Go back, okay, you're wearing some nice clothes, but go back. (laughter) You know, you know. Don't don't say that to me. I...that's a very bad viewpoint, okay? That's a ridiculous viewpoint. Because things are empty I must keep my vows, okay. Because things are empty I must practice the most powerful practices I can...because things are empty, okay. I must keep my vows, all right. Okay. Thirty. Why does the Consequence, meaning Prasangika, right...presentation of the meaning of emptiness have especially important implications in our own search for enlightenment? I mean, it's the only way to get enlightened, okay? If things were not empty we'd be in trouble. If things were not being created by your projections forced on you by your sweet, virtuous behavior of the past, then you'd be in trouble. You could never become a Buddha. And it, you know, it's easy to talk about it with physical things and events in your life, but don't forget, it also applies to the state of your mind. Whether or not you ever wake up and get to view your own mind as being totally pure, also is a projection. Arhats, people who've just reached nirvana, are projecting a mind state which is pure...it has no more mental afflictions. You see? Their virtue is forcing on them an experience of their own thoughts which is totally pure. You see? That's also a projection. To wake up one morning and not hear a single negative thought in your mind for the whole morning

(student: Wow)

Which is called nirvana, (laughter)...no, that's the definition of nirvana...right? To hear that...to hear your mind be that way is also a projection. And you can only get there by keeping your vows, okay. But don't ever check them more than once or twice a day, okay (laughter). And if, and and and don't keep that book...it's a real hassle. Okay. Takes a whole thirty seconds I think, or or forty-five seconds, you know. Okay. Don't have time for that. Thirty one. Last question. Last thing in the class, okay. This is like when you just when you finished your Geshe...some of you guys know...the...when you finish your Geshe, you know, seven days of very painful examinations (laughs), you know, and the last question they come and you say, you know, the guy says, "it's impossible for all sentient...you know, "is

it...what is it...(sen jin ten je sang gya ya tang) means, "oh, you telling me it's possible for everybody to get enlightened, you know, to turn into a Buddha", and then go, (unclear) (laughter), you know, they never even, and then everybody screams and throws their hats up in the air...it's really cool. It's like graduating from West Point or something like that. Okay. (laughter) Anyway. No, people scream...you know when they just made a Geshe 'cause you can hear all through the monastery, even, you know...I think there's even some Sera Je Geshe (laughter) and and and you hear this noise, you hear this screaming from from about, you know, half a mile away you can hear this screaming, and you say, "oh great, somebody just finished", you know. It's very cool. Okay. Anyway. The Heart Sutra says that the real goal of Buddhism is to...Buddhism is to quote "stop the process of aging and death through, quote, stopping our ignorance." (Marikpa sepa mepa ne gashi me, gashi sepay pardu yang me do). Okay. Is this a literal or a figurative statement?

(students: Literal)

Literal (laughter) (laughs). Yea. (laughs) We'll stop there. Okay. (laughs)

(prayer: short mandala)

(prayer: dedication)

Okay. Thank you. Thank you for...what do you call it...humoring me (laughter) all this time. (laughter) (laughs) All right.

